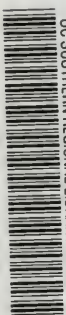


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# Religious Instruction

in

# State Schools . . .

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— Statement prepared by the —  
Rev. CANON D. J. GARLAND  
for the Education Committee of the  
— Parliament of New Zealand. —

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Wellington, N.Z. :  
Printed by the Wellington Publishing Company, Limited.

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FOREWORD.

*The movement for restoring religious instruction in the State Schools of New Zealand is assailed from various points of view ; the two principal of which being that of the Roman Church, and that of the school of Joseph McCabe, the apostle of arid secularism. The latter school is represented by an organisation which terms itself, forsooth, " The National Schools Defence League," and which, though it claimed and had the support of certain Christian Ministers, is none the less the advocate of dogmatic secularism as laid down by its chief modern apostle.*

*These two bodies presented petitions to the Parliament of New Zealand against the proposal of the Bible in State Schools League, which advocates the restoration of religious instruction on the method known as the Australian System. It became necessary for me to appear before the Parliamentary Committee to which the petitions were referred. These pages are the statement which I made to that Committee, to which I have added one note at p. 187. The above circumstances explain the conditions circumscribing the form in which the matter is marshalled, yet I hope that with the help of the index the book may form a compendium of reference to those desirous of acquaintance with the facts.*

DAVID J. GARLAND.

Wellington,

New Zealand,

30th October, 1911.



PART I.

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STATEMENT BY THE  
REV. CANON D. J. GARLAND.

—— ORGANISING SECRETARY, ——  
BIBLE IN STATE SCHOOLS LEAGUE, N.Z.



# STATEMENT

... BY THE ...

REV. CANON D. J. GARLAND

— Organising Secretary, —  
Bible in State Schools League, N.Z.

The system for which the League is asking has been at work as follows:—

## NEW SOUTH WALES.

Since 1866 by Act of Parliament in New South Wales. This was while there were National schools side by side with State-aided denominational schools. In 1880 the whole educational system was re-cast, State aid to denominational schools was abolished, but whatever other alterations were made none was made as regards the system of religious instruction, which was again embodied in the amending and consolidating Act.

## TASMANIA.

In Tasmania, the system has been at work since 1868, regulations embodying the system being gazetted on the 9th February, 1869.

In 1885, Tasmania amended and consolidated its Education Act, and therein embodied by Act of Parliament the religious instruction system, formerly operating only by regulation.

## WESTERN AUSTRALIA.

In 1893, Western Australia, by direct Act of Parliament, embodied the same system of religious instruction.

## NORFOLK ISLAND.

In 1905, Norfolk Island ceased to be a dependency governed from England, and was transferred to the Government of New South Wales. The New South Wales Govern-



ment in August, 1906, by ordinance of the Governor in Council, made operative in Norfolk Island the religious instruction clauses from the New South Wales Act. This was one of the first Acts, if not the first Act, of government exercised by New South Wales over Norfolk Island, in which island there had formerly been only denominational schools.

### QUEENSLAND.

In 1910 Queensland, after taking a referendum to ascertain the will of the people, passed an Act of Parliament embodying the system.

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It is claimed that the fact of the system existing for nearly half a century in the States of New South Wales and Tasmania, and 20 years in Western Australia, is in itself irrefutable proof that it has given satisfaction to the vast majority of the people. It is incredible, if dissatisfaction existed seriously except amongst a small section, that opportunity would not be made to alter or amend the system.

### New South Wales.

On the contrary, New South Wales, when it cast its education system into the melting pot in 1880 and abandoned denominational schools, throwing the whole weight of the State into National schools, embodied without minimising the original system of religious instruction. Further, when New South Wales had an opportunity of extending the system to a new dependency it did so promptly, as was the case of Norfolk Island. It is difficult to believe that a Government would introduce to a new dependency a system unless it had learned by experience that such an action would give satisfaction.

In the year 1902, New South Wales set up a Royal Commission to enquire into existing methods of instruction and to recommend for adoption whatever improvements they might consider could with advantage be introduced into New South Wales. Following upon that Commission, the Minister of Public Instruction called a conference in 1904 of inspectors, teachers, departmental officers, and prominent educationalists,

when the whole system of education was considered. Much revision of the whole education system followed thereupon, but no modification whatever was made in the system of religious instruction.

Another example of the attitude of New South Wales in increasing and not hindering the facilities for religious instruction was afforded last year, when a deputation waited upon the Minister for Public Instruction, complaining that as certain public schools had become high schools there was no provision in the present Act to give religious instruction in the high schools, and that, in consequence of certain public primary schools being made high schools, classes which had been receiving religious instruction were now quite shut out from the clergy, who were prevented from having access to these schools. The Minister pointed out in reply (see "Sydney Morning Herald," 6th May, 1913) there had been no alteration made in the rights and privileges formerly enjoyed. They had been conserved with regard to the high schools. In all the high schools of the State the Committee might carry out religious instruction, **because instructions had been given in order to allow it.**

It will be seen that some clergymen regarded themselves as excluded from the high schools. The Minister pointed out exactly the contrary, that instructions had been given in order to allow religious instruction in all the high schools. It would have been very easy for him to have said that as high schools had never yet been visited on the belief that the right did not exist outside primary schools, he would not interfere.

#### Tasmania.

Tasmania from 1868 had an opportunity of removing religious instruction by a mere stroke of the pen, cancelling the regulation at any time; but, on the contrary, took the opportunity, in 1885, of making the regulation an Act of Parliament.

#### Western Australia and Queensland.

It is significant that both these States which have introduced religious instruction into the National schools have adopted the same system which they found in the sister States, and of which it is reasonable to suppose from their contiguity

they were able to acquire more or less practical knowledge, and make confidential enquiries from the Governments of the States in which the system existed before adopting it in their own States.

It therefore will be seen that the States which had opportunities of revising the system allowed it on every occasion to stand, and thus tacitly affirmed that the vast majority of the people was fully satisfied. This becomes more striking when it is borne in mind that there have been many changes in political life; yet, no matter what party came into power, this system of religious instruction remained and remains unchanged from the day of its introduction.

It easily can be understood that if there were any substantial demand for its alteration, individual politicians as well as political parties would not avoid the opportunity of pleasing their constituents by obtaining through Parliament its abolition or modification. Yet, each time it has been dealt with by the Parliaments concerned it has been reaffirmed. It is irrefutable that when once introduced the system has never in any State been interfered with, diminished, much less abolished. The solution of the religious instruction problem afforded by this system has therefore removed the subject from the political arena.

Contrast this settlement with New Zealand, where there have been agitations, more or less continuous, since 1877, asking for religious instruction, seven Bills in Parliament attempting to deal with the problem. Not one Bill for repeal, or even for modification in the Australian States after the system was established, and no agitation except from the Roman Catholic Church, which in New Zealand also has agitated, though there is no religious instruction in State schools.

It is not urged by the League that there is complete and universal satisfaction, or even that the system is absolutely perfect, for there is nothing under the sun which gives complete and universal satisfaction—objectors are to be found to anything and everything. It is admitted, and never has been claimed to the contrary, that the Roman Catholic Church opposes the system of religious instruction advocated by the League; but it is pointed out that that Church is also opposed

to the secular system of education, and advocates a system of denominational schools supported by the State.

On the other hand, every other Christian Church which has expressed itself in Australia stands by the national school system, provided it includes the religious instruction system referred to.

In addition to the Christian Church, it is well known that the Jewish Church supports the system, as will be seen from the statement made by Mr. Cohen, B.A., teacher, Hebrew School, in speaking at the Educational Conference, Sydney, April, 1904. (See page 94, Conference Report. Copy attached; see pp. 59-61).

In addition to the opinion of Mr. Cohen, above referred to, the Rev. I. A. Bernstein, Jewish Rabbi, of Christchurch, as a result of a visit to Australia, published the following statement in the "Christchurch Press" on 21st June, 1913:—

"Speaking on the Bible in Schools system in operation in New South Wales, Mr. Bernstein said he was surprised to find how splendidly the system was working. Clergymen and ministers from the different denominations or their assistants visited the schools regularly to give instruction to the children in school. The effect he was assured, was most beneficial, for a number of children who, on account of the indifference of their parents, would receive no religious instruction at all now got such instruction. The scheme worked without objection or friction, and everybody seemed to be quite satisfied."

It seems quite clear from both of these opinions that members of the Jewish faith in Australia do not fear from any point of view the imaginary bogies raised by our opponents in New Zealand.

Though it is not claimed that the system is perfect, yet after making due allowances for all the circumstances the Churches constituting the League came to the conclusion that no other system seemed to offer so practical and permanent a settlement of a difficult problem.

## RELIGIOUS INSTRUCTION PROVIDED IN ENGLISH EDUCATIONAL SYSTEMS GENERALLY.

So far as I can learn, after enquiries, I have yet to find any, with the exception of New Zealand, English-speaking State in the British Empire which does not make some provision for religious instruction in connection with its educational system. I submit a statement of the result of enquiries on the subject (see pp. 61-71) so far as I have been able to ascertain, for Great Britain, Ireland, Canada, and South Africa, the statements in which are subject to comparisons with official documents. Four States of Australia have been dealt with already, and it may be pointed out that, in the cases of South Australia and Victoria, which have not adopted the Australian system of religious instruction, yet under the Acts in both those States some provision is made for the recognition of religious instruction.

### SOUTH AUSTRALIA.

In South Australia, Regulations 160 and 161, page 7, 1912, provide that the teachers may read portions of the Holy Scriptures to such scholars as may attend with the consent of their parents for not more than half an hour before 9.30 a.m. The attendance of children at such reading shall not be compulsory, and no sectarian or denominational religious teaching shall be allowed in any school—the teachers must strictly confine themselves to Bible reading. Should the parents of not less than ten children attending any school send to the Minister a written request that the Bible may be read in the schoolroom as above provided, the Minister may require the teacher of such school to comply with the request.

Small though the provision may be, and unsatisfactory to many, as shown by the existence of a Bible in State Schools League recently formed for the purpose of obtaining the Australian system, yet the regulations mean that the Bible is recognised instead of being prohibited, and that the teacher may have it in his hand and the children may read it though before ordinary school hours.



## VICTORIA.

In Victoria, Regulations 1905, page 52, Regulations 362 to 370, provide that half an hour may be set apart for the purpose of giving religious instruction in State schools by persons other than the State school teachers. The time to be from 9.15 a.m. to 9.45 a.m., or 3.30 to 4 p.m. (see pp. 71-72).

It therefore will be seen that Victoria provides for what is known in New Zealand as the Nelson system, with these advantages over the Nelson system as in New Zealand: that provision is made by regulation under the Act for recognition of religious instruction, and that it shall be during what on other days would be ordinary school hours. Thus Victoria provides for a right of entry in school hours, which, however, is regarded as inadequate, inasmuch as in Victoria an agitation is maintained, as in New Zealand, to obtain the Australian system.

## CAPE OF GOOD HOPE, SOUTH AFRICA.

The Provisional Council of the Cape of Good Hope, which after the Union of South Africa had the education system of the Cape reserved to it, set up a Parliamentary Commission which reported strongly in favour of religious instruction upon a basis not unlike the Australian system, though in its details it goes much further. The draft ordinance introduced provided:—

1. That the schools should be opened daily with the Lord's Prayer and with the reading of the Bible, a conscience clause being provided for the parents.

2. That a dogmatic catechism should be taught by the teachers, with a conscience clause for the parents; and a conscience clause for teachers, with the proviso in the case of teachers that if there were no teacher in a school willing to teach the catechism, then the committee would appoint some fit person to give the instruction.

3. Further provision was made for a right of entry in the case of a majority of the parents desiring some other form of religious instruction than the dogmatic catechism.

4. Provision was also made for a right of entry on behalf of the parents for a minority of children to receive definite

religious instruction in compliance with the wishes of the parents.

That draft ordinance is submitted herewith, and is dated 9th May, 1913. I have not a copy of the statute as passed, but I am informed and believe that the Act was passed substantially in accordance with the above terms, with negligible amendments.

The evidence of the Cape Select Committee (official copy produced) contains information which is illuminative as to the attitude of the teaching profession. Page 11 of the Report, Questions 131, 135, shows that in 1905, before any question was raised at any ecclesiastical conference, the Teachers' Association carried by 52 votes to 3 a resolution advocating regular Bible lessons in the schools, to be given by the teachers. In 1912 the Teachers' Conference passed a resolution in favour of the compulsory placing in the curriculum of a definite amount of time for religious instruction, with a conscience clause for teachers and children. That was carried (Question 132) by 100 votes to 2. Question 135 showed that the Teachers' Association at this same conference passed a resolution by 49 to 20 in favour of the permissive use of the dogmatic catechism, which was subsequently adopted.

There is in South Africa another teachers' organisation known as the Zuid-Afrikaanse Onderwyzers Unie, or the South African Teachers' Union. This Union (page 24 of the Report, Question 272) passed a resolution in 1905 deciding that Bible teaching must definitely be one of the subjects of the curriculum. At practically every conference subsequently the principle was re-affirmed. Questions 279, 280, 293 show also that this Union agreed to the adoption of the catechism.

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The whole of the English-speaking parts of the Empire being accounted for, New Zealand remains the only State which is not in line with the rest of the British Empire in its English-speaking parts, in making some provision for religious instruction in connection with its educational system, and almost all these places, with the exception of South Australia and Victoria, incorporate some system of religious instruction as an inherent part of the curriculum.



Adopting the language of the Hon. A. L. Herdman, Attorney-General, speaking as reported in his second reading address on the Defamation Bill on 17th July, 1914, the League is urging a system which for the most part has provisions such as exist in the law of almost every English-speaking State in the Empire. The League is endeavouring to make the education system of New Zealand harmonise with the rest of the Empire, and according to a law which has worked so admirably in Queensland and Tasmania, New South Wales and Western Australia, and in Norfolk Island.

I have pointed out already that New Zealand, as far as I can learn, stands alone in the English-speaking world for making no provision for religious instruction in connection with its education system. It further may be pointed out that it singles out the schools in this respect. There is no other law dealing with any part of our national life in New Zealand which says that the proceedings shall be "entirely secular." The Bible has a recognised place in the hands of the Governor, in the hands of Members of Parliament, in the hands of the Judges and Magistrates, and of the witnesses in law courts. Parliament itself is daily opened with prayer, which, so far from being within the term "entirely secular," is distinctly and strongly Christian. The Bible finds its way into the cell of every prisoner in the gaols, who, moreover, is afforded facilities for religious instruction from his own minister. In the Maori day schools under the "entirely secular" Education Act, the Bible is read and religious instruction given. I have made enquiries, and have not heard of one Maori school to the contrary; but within the last few months I have heard of the closing of a Maori school near Huntly, the children of which had been accustomed to their Bible reading and religious instruction, but on crossing over to the Pakeha school found they were deprived of these advantages. The Amokura training ship, itself a State institution, has religious instruction. This League asks that the same recognition which is made in other departments of the national life shall be extended to the schools. The position at present is this: Though a boy who obeys the law must not have Bible lessons or religious instruction in school, if he break the law and is transferred to gaol or the reformatory

he at once finds that provision made which was denied to him while he remained a respectable child.

The war in which we are engaged shows a similar recognition of religion by the State. Chaplains are provided, given an official status, and paid by the State to enable them to supply religious ministrations ("instruction"); and Orders of the day show how amidst the exigencies of military life provision can be made in "time-tables" for the exercise of religious ministrations ("instruction"). The League is not asking for payment, but that the Churches may be allowed at their own expense to provide ministers who will give religious instruction, the State being asked to do no more on this point than make provision in the "time-table."

### **EVIDENCE PRODUCED AND ITS VALUE.**

The League has published a pamphlet, submitted herewith, of educational experts' opinions. These opinions are those of the permanent heads of Education Departments where the system exists, of political heads (Ministers of Education), of Governors, of inspectors, and of teachers. It will be noticed that these are of various dates, some going back as far as the year 1893; but no matter what the year is the testimony is to the same effect.

### **AUSTRALIAN TEACHERS EXPRESS FREE OPINIONS.**

It is alleged by opponents that these testimonies are of no value, inasmuch as the teachers who give them are bound to express an opinion coinciding with that of their Department, to which it is replied that these testimonies were addressed, not to the Department, but to individuals not associated with the Education Department.

As to the freedom of teachers, \*they have their annual meetings and their associations in which they criticise freely whatever needs criticism. In the case of New South Wales, one section of teachers has formed a Union with the object of bringing the Minister of Education before the Arbitration Court on the question of salaries. Teachers who are not afraid

\*See also the testimony of the West Australian Director of Education (pp. 24-26), dated July 18 1914, that the teachers are perfectly free to express their opinions. This is confirmed by a West Australian teacher, Mr. James (see pp. 17-18).

to take such an extreme measure as that would not be afraid to express an adverse opinion, but neither in their associations nor meetings has any such adverse opinion ever been expressed. If it is said that Australian teachers are not honest in their opinions; it might with equal truth be said that New Zealand teachers are not honest in their opinions in opposition to the movement, but both propositions are equally untenable.

Mr. Lobban, late Senior Inspector of Schools, New South Wales, and with 45 years' experience in the Department, writes as follows under date 29th June, 1914, on this point. As Mr. Lobban has been some years severed from the Department, his opinion may be taken as perfectly "unfettered" and "unmuzzled." He has nothing to gain or lose by expressing his views.

By Mr. A. Lobban, late Senior Inspector of Schools, New South Wales; 45 years in the Education Department; an Elder of the Presbyterian Church.

"I am surprised to hear that doubt has been cast by the opponents of Scripture lessons in the State Schools of New Zealand on the testimony of officers, inspectors, and teachers of the Department of Public Instruction in New South Wales as published in pamphlet form by the New Zealand Bible in State Schools League. The teachers whose opinions are given in that pamphlet were scattered all over New South Wales, and represent membership of all the leading religious denominations.

From an intimate acquaintance with teachers in New South Wales for more than half a century, I can say that as a body they have and still do exercise a marked influence for good in their respective spheres of usefulness. **That they have been influenced in any way by official coercion or even suggestion is an utterly unfounded assumption.**

The replies given by them were in no way official, having been supplied in answer to enquiries furnished by gentlemen who were personally unknown to most of them. The people of New Zealand may rest assured that the teachers of New South Wales value the Scripture lessons they give to their pupils, and cordially welcome the clergymen who attend and

give special religious instruction, while the great majority of the parents regard this feature of our education system as a priceless boon.

It may not be known in New Zealand that the New South Wales public school teachers are in no way hampered by severe regulations as to personal or religious duties, and no objection has ever been made to teachers occupying positions as teachers or superintendents of Sunday schools. There is a Teachers' Association in New South Wales which has been in existence for many years, and there is also a Teachers' Union which is of later origin. Both these bodies meet and discuss educational matters and Departmental rules with unrestricted freedom, and criticise defects which they believe to exist either in the administration of the Department or its regulations; but neither association has ever hinted at any objection to the reading of Scripture lessons in the schools or the visits of clergymen to give special religious instruction. Several teachers have gone into Parliament, but not one of these has ever hinted at an alteration of the Public Schools Act in regard to religious instruction. On the other hand, many teachers who have retired from service, both male and female, devote a considerable portion of their leisure to giving special religious instruction in connection with the churches to which they belong in the schools in their neighbourhood.

The sectarian bogie is a myth. The Scripture lessons are read in the schools by all the children whose parents have not sent in written objections, and these are so few as to be practically unnoticeable for statistical purposes. No sectarian bitterness has arisen from the visits of clergymen. As a matter of fact, the meeting of clergymen at the schools tends to the growth of friendship between them, and they are warmly encouraged by the teachers in their unselfish work.

I have retired from the Educational Department of this State; but I can never cease to appreciate the high character of the great body of teachers and their loyal, faithful, and efficient service.

(Signed) A. LOBBAN."

"Wirrimbi, Wentworth Road,

Vaocluse, Sydney, N.S.W.

29th June, 1914."

### TEACHERS' OPINIONS CONFIRMED BY OTHERS.

But, it is not teachers only who have given these opinions. Ministers of the Crown, amongst them Mr. MacGowen, Labour Premier of New South Wales in 1911 (see page 6 of pamphlet, and note that he leans towards the right of entry rather than to the teachers' lessons); Mr. Hogue, Minister of Education for New South Wales, and others, have made similar statements.

Then teachers have left the Department. Mr. Lobban (page 8 of pamphlet), senior inspector, after 45 years' experience; and Mr. Richardson, Queensland (page 36 of pamphlet), both wrote after they had left the Department.

### OPINIONS BY VISITORS TO NEW ZEALAND.

In addition, many other testimonies have been published since the pamphlet, all of them in New Zealand papers.

Visitors to New Zealand, asked, not by the League but by newspaper reporters, for information for the guidance of the public, have expressed themselves. Amongst these have been Inspector Gripp, of Queensland, who, at a meeting of teachers in Wellington, many of whom were adverse to the League system, on being cross-examined gave similar testimony (see pp. 85-87). Other visitors to New Zealand, questioned by newspaper reporters, were:—

Mr. Holman, Labour Premier of N.S.W. (See separate statement, pp. 73-75.)

Mr. Denham, Premier of Queensland. (See pp. 75-76.)

Sir Newton Moore, Agent-General for Western Australia, formerly Premier, who, in reply to an enquiry by an "Auckland Herald" reporter, said: "There is no friction of any kind in Western Australia over religious instruction given in the schools. There was peace and harmony over the whole working of the Education Act." ("Herald," 14th March, 1914.)

Hon. A. H. Barlow, formerly Minister of Education, Queensland, and Minister in charge of Religious Instruction Bill in Upper House (pp. 77-78).

Mr. James Allan, M.P., Queensland (pp. 78-79)

Mr. J. T. Peet, land agent, a member of the Congregational Church, from Western Australia (pp. 79-80).



Mr. J. H. Stanley, a Queensland squatter (pp. 80-82).

Another public man who published his opinion in New Zealand is His Worship Alderman Prowse, Mayor of Perth, who, under date February, 1914, wrote a letter, copy of which is attached hereto (pp. 82-84).

Inspector Gripp, of Queensland, made a statement in reply to a reporter of the "Auckland Herald" (see page 85); and also made a statement at a meeting of teachers in Wellington, answering questions put to him by teachers known to be hostile to the League's proposals (see pp. 85-87).

Mr. C. J. Garland, of Kalgoorlie, Western Australia, as recently as the month of August, 1914, made a statement to a reporter of the "Dominion," now handed in for publication. (See pp. 87-89).

It is to be noted that the opinions expressed by these witnesses all coincide, whether they are connected with the Education Department or not.

It is a striking thing that all the Opposition's efforts have failed to obtain a publication from one solitary visitor to New Zealand, acquainted with the facts, who has given any evidence contrary to the testimony of these gentlemen.

## **ENQUIRIES OF NEW ZEALANDERS IN AUSTRALIA.**

New Zealanders who have visited Australia in the course of the present agitation and enquired personally into the working have made similar statements, amongst whom are:—

Mr. G. C. Ellis, of Cambridge, who published a statement in the local newspaper, the "Waikato Independent," 21st October, 1913, that during his recent stay of more than two months in Queensland he noted with pleasure the opinions expressed in the press were almost invariably favourable to the system adopted there of Bible in State Schools. He observed that no question of denominational difference from a religious standpoint had any place in the conduct of the school education. He quoted Methodist ministers as showing the unanimity of feeling and appreciation of the successful working of the movement in Queensland. From various interviews with officials and people generally, he found that

the system in the State is well approved, and is working with perfect satisfaction to parents and teachers and inspectors alike, and in perfect harmony.

Miss Nancy Wilson, of Bulls, during a visit to Sydney in 1913, herself went into some of the schools, and on her return to New Zealand conveyed to the public, in a letter published in the "Dominion" of 28th August, 1913, the result of her visit. (Letter attached hereto. See pp. 89-90).

Another visitor from New Zealand was Mrs. Nield, of Wellington, who visited Norfolk Island. (Copy of whose letter is attached hereto. See pp. 92-93.)

While all these visitors from New Zealand to Australia are of importance, perhaps the opinion which will be of most value from a teacher's point of view is that of Mr. N. R. McKenzie, Inspector of Schools under the Auckland Education Board, who publicly stated:—"I paid a long visit to Australia. I went armed with letters of introduction from our Education Board to the Ministers for Public Instruction in the different States. The result was that every institution was thrown open to me. I had very special opportunities of making enquiries with regard to the educational systems of the States I visited. Among other things **I enquired into the working of the religious instruction in the schools of N.S.W., and found the system working absolutely admirably.** I have read, as you have done, **some of these testimonials circulated by the Bible in Schools League.** I know quite a number of the men who wrote those testimonials. I know the facts of the case, and I can add my testimony to theirs: **they have not at all overstated the case.**" (See Inspector McKenzie's statement specially forwarded for the information of the Parliamentary Education Committee, pp. 93-94.)

It is a fair comment to make that visitors from New Zealand to Australia, who are opponents of the proposal, have not come back producing any similar evidence as a result of their enquiries.

As an instance of New Zealand enquiries and also of Australian teachers expressing independent opinions. Mrs. Dunningham, of Auckland, published in New Zealand newspapers a letter from a relative of her own, Mr. C. R. James,



head teacher, Claremont, Western Australia. (See "Church Press," 4th May, 1914; copy submitted herewith. See pp. 94-95). His letter pointed out that Roman Catholic, Methodist, Church of England, Baptist and Presbyterian ministers visited to give religious instruction within his own knowledge. Their coming did not disturb the work; the school was richer in many ways for the unofficial, and certainly unofficial, help which those gentlemen so cheerfully gave. On the attitude of the teachers themselves he said: "We have a strong and active Union and a fearless and outspoken teachers' paper. Neither Union nor paper has, to my knowledge, found it necessary to suggest any alteration." (N.B.: This letter was written to a relative, and not to any departmental authority.)

Mr. W. E. Cocks, of Wellington, wrote to a teacher of his acquaintance, Mr. John Dart, of Croydon, N.S.W., and obtained a reply, 6th May, 1914, copy of which is attached hereto. (See page 96). It says: "There is but one opinion among teachers, and that an unanimous one, as to the beneficial effects of the religious instruction given in the public schools of New South Wales."

The Rev. W. A. Keay, Congregational minister, Auckland, obtained opinions from two Queensland teachers—Mr. Yardley, of Toowoomba North, 2nd November, 1913, and Mr. Fowler, of Toowoomba East, 1st October, 1913—copies of which are attached hereto. (See pp. 96-97).

Mr. J. A. Johnson, Principal of the Hobart Training College, who was well-known in New Zealand as headmaster at Timaru, in reply to an enquiry addressed to him by the Rev. T. Stinson, of Timaru, wrote: "The system works splendidly. After my experience here I have no hesitation in recommending New Zealand to adopt the Tasmanian system. It works smoothly, raises no friction between the children, and brings no trouble between teachers and parents." Original letter submitted and copy attached hereto. (See pp. 97-98).

This is another example of a New Zealander making enquiry, and, on this occasion, from a New Zealander.

It will be noticed that Mr. Johnson confirms everything that has been said of the system in Tasmania as well as elsewhere.

A further example of a New Zealander making enquiries is afforded by Mr. J. C. Thomson, M.P., who, in speaking, in 1905, on Mr. Sidey's Referendum Bill on Bible in Schools, said:—

"I visited the largest school in Sydney, and the head teacher told me that he had not heard of any discontent with the system, and that he himself would be very sorry to see religious reading lessons taken out of the schools, as they were productive of very much good."—Hansard, 1905, page 731.

An example of a resident in New Zealand who has lived and worked in Tasmania and New South Wales is afforded by the statement of the Rev. H. Coates, Presbyterian minister in the Marlborough district (see pp. 99-100).

Another example of a resident of New Zealand who has paid many visits to Australia and entered the schools there is found in the statement by Mrs. Harrison Lee Cowie, of Invercargill (see page 237).

### **RETIRED TEACHERS CONFIRM THE TESTIMONY.**

With reference to the statement of opponents that teachers in Australia are biassed by fear of their Department, there is the striking fact that teachers who have left the Department have given testimony in favour of the League's proposal.

Mrs. Speer, of Paparoa, Auckland Province, wrote, under date 31st October, 1913, the following letter, which was published in New Zealand newspapers:—

"I was teaching in various schools in New South Wales for ten years prior to coming to New Zealand towards the end of 1902. In my experience I taught with teachers of all denominations, and each of us gave the usual Scripture lessons such as were prescribed in the syllabus, and from the matter given and the method used one would not be able to distinguish Catholic from Protestant teacher, and of all the teachers I have known and worked with not one ever demurred or complained at being compelled to teach Scripture. We took it as part of the day's work.

"Although parents had the right to withdraw their children from the classes during the Scripture lessons, not one—and I used to have Jewish as well as Roman Catholic children in my classes—ever used the privilege.

"As for the teachers themselves, we never discussed religious questions during hours of duty, and no discordant note was ever struck.

"Clergymen and ministers or their accredited substitutes paid weekly visits, and took the children of their own denomination in a separate class-room; so, you see, the proselytising which is feared by so many could not possibly take place.

"With all good wishes for the success of our great cause, and with kindest regards."

Mrs. Attwater, who had retired from the Department, visited New Zealand in January, 1913, and stated to a reporter of the "Dominion" that she was a teacher in New South Wales for 15 or 16 years, and had been upon the staff of the Model School in Fort Street, Sydney. She testified to the smooth working of the ministers' visits and of the teachers' lessons (see pp. 100-102).

Another teacher may be quoted as a retired one—Miss Halstead, from Queensland—who, though during her visit to New Zealand was actually in the Department, left it immediately after her return. She pointed out, in an interview in the "Dominion," 17th February, 1913, that she had been for 12 years one of 37 teachers in a school with an average daily attendance of 1000 children. She had not anticipated the introduction of the Bible in schools quite favourably, having some fears about it, but she found it seemed to come into the school on oiled wheels, and in a week or two she found her own fears had been perfectly groundless. The right of entry had not emphasised sectarianism; the teachers did not know what that meant. She stated that the visits of the ministers helped them in creating a tone in the schools and brought an enlargement of the children's minds. She had 30 fellow teachers in the school, and there was not one of them that found the least difficulty with the lesson books. She thought every one of them had welcomed the substitution of a Scripture reading lesson for some of the matter which was displaced in the syllabus. The withdrawals were very few, except the Roman Catholic children, who went on with some other subject in which they might happen to be weak. (See pp. 102-104.)

## DEPARTMENTAL STATEMENTS.

In addition to witnesses, there are further Departmental statements made quite independently of the League.

### Queensland.

Letter addressed by the Hon. Digby Denham, Premier of Queensland, to the Roman Catholic Archbishop, dated 3rd August, 1911. (N.B.—This letter was submitted to Parliament, see Queensland Hansard, 1911, p. 1770, and accepted without debate, which meant that Parliament saw no reason to question it.) Copy attached hereto. (See pp. 104-105.)

The **Queensland Education Department** prepared, in response to the many enquiries it had, a statement for general public information (see pp. 105-107). It was issued on the authority of the Hon. James Blair, Minister of Public Instruction, whose initials appear in the margin.

It will be noticed that this shows, in cold, official language, the Departmental opinion, and that it fully bears out any statements made by the League.

The figures referred to in the Minister's statement will be found on page 29 of the "Queensland Report on Public Instruction for the year 1912." The report shows the net enrolment, omitting high and private primary schools, for Queensland was 101,939. The average number for eleven months in the year 1911 receiving religious instruction from the ministers of their own church, or by arrangement from other ministers, was 16,748, which is 16 per cent. of the net enrolment. The average number for 1912 for the corresponding eleven months was 26,720, which is 26 per cent. of the net enrolment. On the average daily attendance for 1912 the Queensland Government stated that the percentage of children visited by ministers was 39.5.

Friends of the Nelson system claim that 16,060 children are at present being reached in its work throughout the whole Dominion, which is about 9 per cent. of the total number of children on the rolls. This is after 16 years' working, and the attention lately drawn to it by strenuous efforts to get the system extended throughout the whole Dominion.

Thus it will be seen that in the first year of working under the League's system a little more than as many children

were reached in Queensland as in New Zealand last year after 16 years of the Nelson system; and that in the second year of working the increase on the first year is 10,000 more children instructed, while the percentage of the second year is nearly three times that of New Zealand after 16 years.

On pp. 108-110 will be found an interesting statement of evidence given by Mr. R. H. Roe, Inspector-General of Schools, Queensland, being replies made by him to a Royal Commission of Education from South Australia, which visited Brisbane. It will be seen how impartially Mr. Roe deals with the subject, and it is not doing him an injustice to say that he was not regarded as a supporter of the proposal before its introduction.

#### New South Wales School Inspectors.

Attached hereto (see pp. 110-112) are extracts from reports of Education Inspectors taken from the N.S.W. Public Instruction Gazette, 30th April, 1913.

N.B.—These statements were not furnished to the League, but to the Education Department in the ordinary course. That they are sometimes critical shows that these Inspectors are impartial and makes their favourable testimony all the more judicial in weight.

The official report of the Minister of Instruction, N.S.W., for 1913, submitted to New South Wales Parliament 6th April, 1914, is attached hereto so far as the report refers to religious instruction (see pp. 113-114): See pages 29, 41 and 107 of the report.

It has been stated by opponents that the increase of 4438 visits shown by the return, upon the year's work, is the result of manipulation because the Department is in sympathy with religious instruction: (Incidentally this is opponents' testimony that the Department approves.) But there is the emphatic statement made by the Chief Inspector (page 113), that the number of visits made by the visiting religious teachers during the year shows a very considerable increase.

In the report of the Moral Education Congress, 1908, page-299, Mr. Alexander Mackie, Principal of the Training College, Sydney, N.S.W., said:—



“The Public Elementary Schools of New South Wales provide for 80 per cent. of the children of the State. The Public Instruction Act of 1880 provides that ‘General non-sectarian religious teaching . . . shall form part of the secular instruction in all schools.’ Periods from  $1\frac{1}{2}$  to  $2\frac{1}{2}$  hours a week are devoted to civics and morals, the lessons being based on the four (Scripture text) books issued by the Irish National Board. . . . The general result is, that pupils have a more or less satisfactory knowledge of Scripture history, and some acquaintance with the moral teachings of the Bible. . . .

“In many remote districts this is the only direct Scripture teaching which pupils receive, as they rarely see or hear a clergyman or missionary. The success of this teaching is often commented on by outside clergy. The Public Instruction Act also provides for right of entry and for denominational instruction during one hour each school day. As a rule, the clergy of the different denominations give instruction once a week in the large centres. In country parishes they give it, if at all, at much longer intervals.”

#### Western Australia.

The latest available Parliamentary report of the Education Department, 1912, gives in bald figures an estimate of the successful working of the system, only 41 children being withdrawn from their ministers; and, exclusive of Roman Catholics, only 240 children in the whole State withdrawn from the Teachers’ Bible Lessons, and which lessons are “General Religious Instruction,” more than that for which the New Zealand League is asking. (For tables see pp. 116-117.)

Mr. Cyril Jackson, formerly Inspector-General of Schools Western Australia, 1896-1903, said, in the Report on the Moral Instruction Congress, 1908, page 308:—

“The Education Act provides that: ‘Secular instruction shall be held to include general religious teaching “as distinguished from dogmatic or polemical theology.” ‘This teaching is given by regular teachers of the school, “and is subject to inspection. In addition, ‘a portion “of each day not exceeding half an hour may be set

“apart, when the children of any one religious persuasion  
 “may be instructed by clergymen or other religious  
 “teachers of such persuasion.”

“The Church of England and the members of the  
 “Jewish faith avail themselves fully of their privileges;  
 “the Roman Catholics only when they have no school of  
 “their own. The Free Churches have combined, and,  
 “generally speaking, authorise joint delegates, who teach  
 “together the children of their own persuasion, concerned.  
 “. . . Lessons are to be given orally by the teachers.  
 “They are to impress upon the children the value of the  
 “Scriptures as a basis of moral instruction, as the oldest  
 “historical record, and also as the finest collection of  
 “literature in the language. . . . A regular syllabus  
 “of the Scripture teaching is issued, it includes the  
 “memorising of the Lord’s Prayer, of parts of the Sermon  
 “on the Mount, of the Ten Commandments and some  
 “Psalms.”

(N.B.—Mr. Jackson at the time of speaking was no  
 longer an officer of the Department.)

### WEST AUSTRALIA.

The following letter was received by me as late as 1st  
 August, 1914, from the Director of Education, Western Aus-  
 tralia:—

Education Department, Perth, July 18, 1914.

In answer to your cable on the subject of special religious  
 instruction, I am forwarding you a quotation from an article  
 on the curricula of our schools which has recently been drawn  
 up for the English Board of Education:—

“General religious instruction is given in all the  
 primary schools by the school teachers. The instruction  
 is based on a definite prescribed syllabus, including in  
 each class lessons from the Old and New Testaments,  
 with passages from Scripture to be learn by heart. Dog-  
 matic or polemical theology is excluded. Children can  
 be withdrawn from this teaching at the request of their  
 parents; such withdrawals affect less than 5 per cent.  
 of the numbers on the rolls. Of those withdrawn about



87 per cent. are Roman Catholics, and about 9 per cent. Jews. Children thus withdrawn are given other work to do during the Scripture period.

“Special religious instruction is given in the primary schools during school hours by the duly accredited representatives of various churches or denominations. Under the Act half an hour each day may be set apart for such teaching; in practice half an hour a week is the amount given to each class where regular visits are paid. In most town schools weekly instruction is regularly given. In most of the country districts such regularity is impossible, but occasional visits are paid when a clergyman or minister is in the neighbourhood. Rather more than half the children on the rolls come under special religious instruction in this way.

“The system works smoothly and difficulties are almost unknown in connection with it. Where representatives of different denominations visit the same school, arrangements are made for their periods of instruction to coincide. The Methodist, Presbyterian, Baptist, and Congregational Churches unite for the purpose of this instruction and authorise one delegate to take the children belonging to all.

“About 57 per cent. of the schools received special religious instruction in 1912. Fifty per cent. were visited by representatives of the Church of England, 36 per cent. by delegates of the Nonconformist bodies, and between 8 and 9 per cent. by Roman Catholics. The last named Church has schools of its own in many centres throughout the State.”

This system of religious instruction has been in force for many years, and is generally accepted as part of the regular school work. No objections to it have been raised during the period of my connection with the Department, namely, the last thirteen and a half ( $13\frac{1}{2}$ ) years, either by teachers or parents.

**There is no truth in the suggestion that the absence of objections on the part of the teachers is due to the fact that they are not free agents. The teachers are perfectly ready**

to object at any time to anything they do not like. Their Union constantly brings up objections of all kinds and included amongst them have been many objections to portions of the curriculum. They have not, however, ever brought up an objection against the system of religious teaching.

(Signed) CECIL ANDREWS,

Director of Education.

### EVIDENCE STANDS TESTING.

In the pamphlet of expert opinions, published by the League, page 4, appears the following statement:—

“The Director of Education, Tasmania, writes under ‘date 14th September, 1906:—‘As far as I can ascertain, ‘no difficulty arose from the system adopted in 1868. The ‘system existing in Tasmania is accepted by all denominations as a happy solution of the religious difficulty.’ ”

Under date 12th November, 1912, Bishop Cleary printed and published in various newspapers, the following statement:—

“From information received from Tasmania, it appears that the Director of Education there, Mr. Neale, ‘never made the foolish statement attributed to him. ‘Whether the remaining three wrote as asserted, I know ‘not.’ ”

Immediately after this printed statement of Bishop Cleary’s appeared, I publicly repudiated the accusation, producing at the Presbyterian Assembly in Wellington the original of the Tasmanian statement, an incident duly reported in the Press. I repeated the repudiation in the Bishop’s Cathedral City of Auckland on 9th December, 1912, in a gathering of some thousands of people in the Town Hall, again producing the original document for public examination.

On the 2nd December, 1912, a cablegram was despatched by the present Director of Education, Tasmania, to Bishop Cleary, which showed that the document dated 14th September, 1906, from the Tasmanian Director was genuine and authentic. The following day the Tasmanian

Director of Education sent Bishop Cleary a copy from the Departmental Records, of the statement supplied 14th September, 1906, which showed that the statement published by the League was authentic and accurate, and also conveyed to the Bishop the information that a similar statement had been made by the Tasmanian Department to the Queensland Department of Education, in which latter the words had been used:—"The system in Tasmania is accepted by all denominations as a happy solution of the religious difficulty."

Bishop Cleary withheld from public information the fact that he had received confirmation of the League's publication, and did not even admit receiving it until the League published the fact that the Bishop held in his possession substantiation of the League's evidence.

This is the only instance where there was any opportunity afforded of testing the assaults upon the evidence, and the result has been seen.

It is worth noting that Bishop Cleary's charge by innuendo implied that there were other statements as well upon which similar doubt could be cast, which was as sheer imagination on his part as that about the Tasmanian testimony.

A further confirmation of the value of the League's original statement in its pamphlet is found in a letter issued by the Education Department, Tasmania, dated 12th September, 1913, addressed to Mr. J. Hutchinson, M.L.A., Victoria, and read by him in Parliament, to be found on page 1374 of "Victorian Hansard," 1913. (See copy attached hereto, pp. 117-119.)

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It is a remarkable thing that our opponents have failed to produce evidence from the Churches in Australia, with the exception, of course, of the Roman Catholic Church; and that they have failed to produce evidence from any leaders or leading men in those Churches, and that they have failed to produce any statements (except from a very few individuals) testifying, from personal experience, as to the actual working of the system. Nearly half a century's working of the system, and the introduction of it into successive

States, would afford ample opportunity for critics to be found who honestly tried to work the system and found it productive of all the evils predicted by our opponents.

Professor McKenzie stated in my hearing that he had never visited Australia. I therefore withdraw any suggestion that "It is understood that Professor McKenzie, the secretary of the opposition League, himself visited Australia since the present campaign began." It is a matter of regret that Professor McKenzie has not had the advantage of a visit to a continent where the mental horizon is as wide as its land, and its prevailing educational system free from the domination of that secularism of which Mr. Joseph McCabe, ex-Roman Catholic priest, is the modern apostle.

Speaking in the Unitarian Church, Wellington, on Sunday evening, 15th September, 1912, in an address subsequently published by him on the Bible in Schools question, Professor McKenzie said:—

"Have we not John the Baptist of the new moral evangel already with us in the person of Canon Garland? Has he not got, too the moral law writ large in four precious volumes known as the Irish, and also as the New South Wales, text-book? Canon Garland, and quite a large contingent of good men and true among our ecclesiastics, have been testifying, liberally and generously, to the smooth working of the New South Wales system. The teachers over there, those who do not accept the Protestant, and even those who do not accept the Christian, interpretation of the Scriptures, as well as those who are perfectly sound in the faith once committed to the saints, SEEM to be frantically felicitating themselves on the wonderful influence and priceless value of their Bible lessons and the Reign of Grace already obtaining throughout their State and Australia generally. **I have the very best authority for stating that in the opinion of a large number of the head teachers in New South Wales the whole thing is a gigantic farce and failure.** How, indeed, could we expect anything else, when teachers (whose own personal religion is a matter of absolute indifference) are required to use, as a manual on morals, a text-book for which many of them entertain a supreme contempt? **The defenders of the existing secular national system in New Zealand are now**

having evidence collected in Australia, and hope very shortly to be able to furnish a considerable body of testimony as to the hollow mockery that the New South Wales system is."

Two statements of Professor McKenzie's demand attention. He said, **"I have the very best authority for stating that in the opinion of a large number of the head teachers in New South Wales the whole thing is a gigantic farce and failure."** This is a mere opinion of Professor McKenzie's, which he has failed to substantiate. He does not give his "very best authority," nor does he give, out of the "large number of the head teachers" whom he mentions, the name of one who describes the "whole thing" as "a gigantic farce and failure." Why is he unable to produce even a retired teacher, no longer under the control of the Department, or a statement made by one of the several teachers who have found their way into Parliament, where they certainly would neither be "fettered" nor "muzzled"?

The other statement: **"The defenders of the existing secular national system in New Zealand are now having evidence collected in Australia, and hope very shortly to be able to furnish a considerable body of testimony as to the hollow mockery that the New South Wales system is."** This "considerable body of testimony" has not yet been produced; though, as pointed out, the visits to Australia of opponents to the proposal should have afforded ample opportunity of collecting evidence.

It fairly may be assumed that no effort has been left undone to gather such evidence. There is an example of this in the letter of the Rev. T. A. Williams to Mr. Allan, M.L.A., Brisbane, printed on pp. 119-120, showing that the present national organiser of the opposition League, so late as May, 1914, made an enquiry in Australia; and as that letter was sent out in a manifold form, it is assuming too much to suppose that a manifold copy was made and sent to a solitary person, and not to a number of persons. I can well understand, in view of the reply which Mr. James Allan, M.L.A., Brisbane, gave to the Rev. T. A. Williams (copy of which will be found on pp. 120-123), that the opposition League is not anxious to publish replies of that nature.



It may be quite sufficient to ask, if Mr. Allan's opinion had been in accordance with the views of our opponents, would it have been left to me to produce?

### NEW ZEALAND TEACHERS' ATTITUDE.

At the annual meeting of the Teachers' Institute held in New Plymouth, January, 1913, a resolution was carried by 42 votes to 7, condemning the League's proposals. It may be noted that the teachers, before condemning the League's proposals, did not invite any representative of the League to state the case, but took action without hearing the case from such representative, though there were teachers in the meeting who spoke on behalf of the League. On the other hand, there were circulated at the annual meeting—and, it is stated, circulated by officials of the Institute—pamphlets by Bishop Cleary and Professor McKenzie, opposing the League's proposals. It is alleged that these were placed on the desk of every delegate, and if so, it is obvious that the League did not receive fair play.

Immediately after the Institute meeting in January, 1913, the "Journal of Education" for February, 1913, on page 2, referring to the resolution passed by the Institute, in a leading editorial said:—

"That the great majority of the teachers of the Dominion are opposed to the programme of the Bible in Schools League is clearly evident from the result of the vote—42 to 7. If the advocates of the New South Wales system wish to secure the support of the teachers of New Zealand, **they must first give them a Dominion scheme of appointments and promotion.** The fact that teachers in the Australian States are civil servants and beyond the reach of persecution by petty parochial bodies makes all the difference in the working of the scheme, and this difference is not, we feel sure, fully appreciated by those outside the ranks of the teaching service."

It is plain, therefore, from this paragraph that there were some influences at work on the subject of centralisation of appointments, the implication being that if this were attended to, the opposition of the teachers would cease.

**As to the constitution of the Institute, it appears that it is not elected on any principle of representation.** An authoritative writer, in defending the representative character of the Institute against country teachers who complain that they are not represented, said (May, 1914, "Journal," p. 81):—

"At any ballot for the election of representatives not more than one-third of those qualified to vote exercise their vote, and the greatest delinquents are the country teachers who complain that they are not represented—that the personnel of the Institute is not representative of the great body of lower-salaried teachers."

In the April, 1914, number of the "Journal of Education," page 61, Mr. James K. Law, Head Teacher, Aramoho, writes:—

"The Institute in conference assembled is not, in my opinion, nor for many years has it been, representative of the opinion of a great majority of the profession. The average salary of its members is far above the average salary of members of the profession. It is composed largely of men already in the highest positions, or looking forward to attain to these, and in this matter it is, in my opinion, moved largely by self-interest."

Another writer, signing himself "Reform," and obviously a teacher, in the same "Journal," page 61, complaining of "the obvious ineptitude" of the Institute, concludes:—

"I hope and believe that unless the Institute does something to justify its existence, that a Teachers' Union will very soon be an accomplished fact."

Mr. J. Duggan, speaking at the Napier Branch of the Teachers' Institute held at Waipawa, 28th February, 1914, reported on the business done at the Auckland Conference, January, 1914. He stated:—

"The attitude of the majority did not reflect the spirit of the teachers of the Dominion. The majority of delegates were pleased to talk ideals, being satisfied in their enjoyment of good success and salaries. There was therefore something wrong in the matter of representation, for which a remedy would have to be found. He found fault with the Executive, who went behind the



decision of the Conference, who decided that the minimum salary should be £150 rising to £500; the Executive reduced the minimum to £120, rising to £450 only."

Mr. Duggan did not refer to Bible in Schools, but it would be quite fair to say, if he charges Conference with not representing the spirit of the teachers and applies that specifically to the matter of salaries, about which the teachers have so much concerned themselves, then the same criticism as to the Institute failing to represent the teachers may be applied to a purely educational matter such as Bible in Schools, on which the teachers decline to accept the offer of sending two of them at the League's expense to Australia to enquire into it.

"The latest available returns give the teachers in the primary schools at 4,105; the membership of the Institute has not yet reached 3,000."—"Journal of Education." November, 1913, page 218.

It therefore will be seen that even if the Institute is taken as representative of those teachers who belong to it—which, as above shown, is questioned by teachers themselves—yet it only is entitled to speak for three-fourths of the whole body of teachers. If the 1913 vote is truly representative of those who belong to it, it is clear that one-seventh—that is to say, some 450 of the members of the Institute alone—are in favour of the League's proposals. The League has a list of over 500 teachers, members and non-members of the Institute, who have declared their adherence to the League's platform, but it is a significant fact that some of these desire that their names shall not be published. It has also been stated by Mr. D. M. Yeats, late headmaster of Hutt District High School (statement attached hereto, p. 39) that 30 per cent. of the teachers are in sympathy with the League's proposals, so that it cannot be said in any case that the teachers are unanimous, or approaching unanimity, in their opposition to the League's proposals.

So far from the teachers being unanimous, there are amongst them such as Inspector McKenzie, of Auckland (see his statement pp. 93-94) and Inspector Inglis, of Southland (see his statement pp. 36-39), strong advocates of the League.

### EXTRACTS FROM TEACHERS' LETTERS.

Mr. James Boswell, Kati Kati, writing 23rd October, 1913, said:—

“Personally, I am in favour of the teaching, but for obvious reasons do not think that the teachers as an organised body should be for or against the movement. I therefore do not take an active part in it.”

Mr. C. J. Bottrill, B.A., head teacher, formerly of Whangaparapara, now of High School, New Plymouth, in publishing a statement in support of the League, said, writing 2nd July, 1913, that

“His views were typical of the views of a good number of his acquaintances, who, being young teachers, are rather ignored in Institute meetings.”

And writing under date 25th August, 1913, said:—

“The profession as a whole has always been opposed to innovation; witness the present attitude towards medical and physical reform.”

Mr. Henry Astbury, head teacher, Kimbolton, writing 25th August, 1913, says:—

“At a public meeting I made the statement that the Teachers' Institute met at New Plymouth, 1913, while the Australian teachers were visiting New Zealand, and ample opportunity was given of ascertaining, at all events private expression of, opinion from the individual visiting teachers. I had seen in no newspaper comments on the matter, silence which might be inferred

(1) Either that their opinion had not been asked by opposers to the Bible in Schools; or

(2) That their opinion had been a favourable one, and no mention had been made concerning it.”

A head teacher, under date 10th October, 1913, writes:—

“I believe a considerable number of teachers are more or less in sympathy with the Bible in Schools movement, but as the New Zealand Educational Institute has set its face so strongly against it, they are rather afraid to make themselves heard. Some teachers seem to think that the schools exist for them, and not they for the schools. After all, they are the servants

of the State, and will have to do what the State, i.e., the majority of the people, determine. If the people wish for the Bible in Schools, the teachers will be no more able to check the demand than Canute could check the incoming tide."

Writing under date 27th October, 1913, the same teacher says:—

"I extremely regret that the Executive of the N.Z.E.L. is so strongly opposed. I am a thoroughly loyal member of the Institute, and I feel unable to take any active part in the campaign, but none the less I deplore the action of our leading teachers; the manner some of them—only a few, I trust—adopt is, to say the least, unworthy of their high profession. I really think it would be a more dignified attitude on their part if they were to remain neutral and allow the people to decide the question without interference. We teachers are the servants of the State, and it is our duty to obey, and not to dictate. To hear some teachers talk one would think that the schools exist for them, and not they for the schools. Surely it is the parents who are the people to decide what should be taught and what not. If they desire the Bible to be read in the schools—and it seems to be admitted on all hands that if a referendum were taken a majority, and probably an overwhelming majority, would so desire—it is surely an unwarrantable impertinence for the teachers to endeavour to thwart them."

N.B.—This teacher, who has such strong convictions, does not wish his name published, but I will give his name in confidence to the Chairman of the Parliamentary Committee. This is an indication of how the teachers' opinions in favour of Bible in Schools are held back.

Mr. James Dean, head teacher, Waihi, under date 26th July, 1913, says:—

"The attitude of the teachers is partly due to fear of adding to an already overloaded syllabus, but the pruning knife could be freely used on the syllabus with advantage to all concerned. I regard the action of the Institute in adopting the resolution it did, as a piece of

impertinence. The members would have done well to remember that those who pay the piper have the right to choose the tune."

An assistant teacher in an Auckland school, writing under date 17th April, 1914, said:—

"I am a young teacher, and at first was strongly opposed to the proposals of the League, but am now fully convinced that the introduction of the Bible into State schools would certainly be a step in the right direction. It seems to me that the strongest opposition comes from older teachers, for many of the younger members of the profession seem to be in sympathy with the movement."

N.B.—Though it is not stated in the letter, it is understood that he feared his name being described as a supporter, but I will give his name in confidence to the Chairman.

Mr. A. E. Featherston, Head Teacher Kennington Public School, ex-President Teachers' Southland Institute, said at Invercargill, February, 1913:—

If the bulk of our people want this system introduced on **National grounds**, they should have their wishes acceded to:

1st. Because of the beneficent influence of religion on the national character.

2nd. Because in the absence of religious teaching, personal and public morality cannot be properly maintained;

3rd. Because as a Christian nation we are bound to recognise in our national education the history and precepts of Christianity:

4th. Because the children are ours and nothing is of greater importance to us than the moral and religious instruction of our children;

5th. Because the schools are ours and the money that supports them is ours. We have a right to say how it shall be expended and what system shall be in force, whatever opinions some few may hold to the contrary.

Mr. L. F. de Berry, head teacher Hokitika Public School:—

In addressing a public meeting on the 4th of April, 1913, expressed his longing to see the Bible introduced, as a means

of uplifting the children. He questioned whether the opinion of the Teachers' Conference was representative of all the State School teachers, as he was satisfied that the teachers supporting the League's proposal, though in a minority, were a very strong minority, which he believed would become a majority. It was strange that the teachers were prohibited from going to the highest source for their work in character building. They were urged by authority to go back to first principles; the syllabus provided for moral training of the children, but the Act precluded the one Book to which they might go for first principles. They were told on the one hand to build a character of moral fibre, and told specifically on the other hand they must not use the Bible. He went on to say, "I cannot see any sense in that"; personally he could not see where sectarian trouble could come in. He would heartily welcome the introduction of the League's proposal as the best solution of the problem; the public should know that teachers feel very strongly they cannot do their duty by the children if religious instruction continued to be forbidden.

Mr. James Hain, President of the Southland Educational Institute, is reported in the "Southland Times" of 28th June, 1913, as stating in an address to the Institute:—

"Should the Bible be called to their aid in the matter of discipline? He had for many years been opposed to it, but he was so no longer. He had come to believe that the results of their efforts would be all the better for the introduction of the Bible to the schools."

### **A NEW ZEALAND TEACHER.**

Mr. A. Inglis, M.A., M.Sc., Inspector, Southland Education District; late Headmaster of the North School, Invercargill; ex-President Southland Teachers' Institute:—

I must confess that the attitude of the teachers of New Zealand towards the subject of religious instruction is somewhat perplexing. So far as definite information is available, some of the District Institutes have either declared for the existing secular system or simply recorded their opposition to the introduction of the Australian system; others, again, have made no pronouncement on the subject; while the South-

land District Institute has declined to give official support to either side in the present controversy. Further, the delegates to the annual meeting of the New Zealand Educational Institute held at New Plymouth last January decided by a large majority against the programme of the Bible in State Schools League. Since, for the reasons stated above, many of the delegates had no instructions from their respective District Institutes, and recorded merely their own personal opinions on the question, the voting could not be regarded as representative. Nevertheless, I am constrained to say that, if a plebiscite were taken, the teachers in favour of the Australian system would be found to be in a minority—a minority, however, which is more considerable than it is generally supposed to be.

The most perplexing aspect of the matter is, however, the fact that a conference of leading teachers should restrict itself to the passing of a purely negative resolution stating that it did not favour the Australian system, while it remained silent on the extremely important question of religious instruction in general. The result is that the N.Z.E.I. has, to all intents and purposes, resolved itself into a branch of the Schools Defence League, with a consequent loss of power to mould public opinion on the subject.

If it were the duty of the official organisation of New Zealand teachers to define its attitude towards the Australian system, it surely was a prior and more imperative duty, not only to itself, but to the public at large, to say categorically whether it supported any form of religious instruction in the schools. As matters stand, those delegates who voted with the majority, but who favour religious instruction, have been placed in an equivocal position from which it is to be hoped better counsels at the forthcoming annual meeting at Auckland will release them.

On the general question, I am not in a position to say whether the teachers of New Zealand as a whole desire a change from the present secular system to one that includes some form of Scripture lessons. I am aware that the consensus of opinion among educational authorities all over the world is in favour of religious instruction in schools, and I



should be surprised to learn that the majority of our teachers had ranged themselves on the opposite side.

So far as my own observations have enabled me to form an opinion, I am disposed to say that the chief objection among teachers to the Australian system is based on fears of sectarian difficulties. Perhaps the chief reason why I do not share these fears is due to the fact that I received the greater part of my primary education under a system somewhat similar to that obtaining in Australia. During my period of contact with the system I saw or heard of nothing in the shape of sectarian trouble, and I can therefore readily accept the evidence testifying to the smooth working of the system in the Commonwealth. At the same time I must say that the numerous testimonies from inspectors of schools and teachers of standing in Australia and Tasmania have not received at the hands of the teachers of New Zealand the consideration due to them. One of the writers is Mr. J. A. Johnson, M.A., Principal of the Teachers' Training College in Tasmania, and formerly one of the most highly respected of New Zealand teachers, and President of the New Zealand Educational Institute.

I think I can venture the assertion that had Mr. Johnson made a statement unfavourable to the Australian system his opinion would have been proclaimed from the housetops all over the Dominion. I cannot refrain from quoting the striking testimony of Mr. John Tucker, headmaster of one of the city schools of Perth, and, at the time of writing, President of the State School Teachers' Union of Western Australia. Mr. Tucker says:—

“From South Australia I was an opponent to the introduction of the system, as I thought it would tend to brand distinction that would not be pleasant; but so far as I can see, after seven years' experience, my fears had no foundation in fact. Your Queensland teachers have nothing to fear in the introduction of religious instruction, but will have an added lever to raise the young lives to the high ideals they so much desire.”

Contact with teachers on both sides of the question has led me to respect the honest convictions of those whose views

do not co-incide with my own. I cannot close, however, without taking exception to a claim which has been put forward on behalf of teachers as an argument against the introduction of the Australian system, but which, I am glad to say, I have never heard mentioned by any member of the profession: I refer to the suggested conscience clause for teachers. As a logical argument, it appears to me to lack the essential quality of common sense; for it would be strange indeed if it were left to the teachers of New Zealand to unearth a violated conscience which thousands of teachers in Australia failed to discover after working the system for so many years. Further, the argument savours of insincerity, inasmuch as our authorised text books contain lessons wholly or in part of a religious character. For example, I recently picked out from a bundle of old school journals twenty-six such lessons. Although the matter contained in our text books has never been found to conform to the requirements of a purely secular system, not a single protest on account of conscientious scruples has, so far as I am aware, ever been made. Moreover, the State like any other employer expects its servants to do the work it considers to be necessary. The State recognises no conscience clause for the customs officials who facilitate the distribution of spirituous liquors, or for postal, telegraph and railway servants who are required to give the services on Sundays; nor it is likely that the State, should it decide to introduce Scripture lessons into the primary schools curriculum, will grant permission to teachers to defeat its will.

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**Mr. D. M. Yeats, late Head Teacher, Hutt District High School.**

For a long time I had been antagonistic to the introduction of the Bible into our State schools, but after considering the proposals made by the Bible in State Schools League, and forming my own independent judgment of the overwhelming testimony to its success in those States of the Commonwealth into which it had been introduced, I more than a year ago came to the conclusion that the proposal deserved my support.

I notice it has been said that the testimony from Australia is worthless, because it is given by teachers who say only that which they think will please their superiors. With this position I do not agree, and it cannot apply to testimonies given by others, such as Sir Harry Rawson, Governor of New South Wales, who said: "The Public Education Act showed that the statesmen who framed it had considered it very carefully, fairly, and discriminately, for although they had very strongly laid down the rule that religious instruction in State schools was to be non-sectarian, they had, at the same time, opened the way for clergymen of every denomination to teach the children of their own Church." There are many other testimonies from people quite independent of the Education Departments in Australia, such as the Hon. J. T. McGowen, when Premier of New South Wales, and these opinions cannot be thrust on one side.

The objection to our syllabus as overcrowded does not seem to me a valid one. There was a time when our syllabus was rigid and teachers had no choice of their own, but had to follow a fixed routine. Now, as pointed out by Mr. Hogben at the meeting of the N.Z.E.I. in Auckland last January, the syllabus is merely a suggestion of what work should be done, not a hard and fast set of regulations in each subject. Mr. Hogben's view is borne out by the action of our inspectors for the last few years, who have been in the habit of saying, "It is the quality of the work we are going to look at, not the quantity done." Every headmaster makes out his own general scheme of work, and if inspectors are satisfied with it, they examine within its limits. I have no hesitation, from an experience of 35 years as a headmaster in our schools, in saying that the introduction of Bible reading as part of the literary training of our children, and the visits of accredited teachers, will not interfere injuriously with the school syllabus of work.

Something has also been said about the conscience clause for teachers, but as they are not being asked to teach religion why ask for such a clause at all? They are only asked to have the Bible lessons in the same way that they have any other reading lessons, and deduce from them the moral and literary beauties therein to be found. The religious teaching

will be given, under the League's proposal, not by State School teachers, but by the accredited teachers from the Churches, so that a teacher will be able to say, "I have no responsibility; that lies with the Churches."

My own opinion is that if a Scripture reading lesson had to be taken, it would be taken with all due reverence and respect by almost all those engaged in the educational service. The fact is surely convincing to us that in the States in which the system has been carried on in the Commonwealth of Australia not one teacher has been heard of who refused, for conscience sake, to take the required share in the work, nor has any demand for such a clause ever been made by the teachers, and this notwithstanding that the teachers have their unions which put their grievances before the public and Parliament. What stronger refutation of the need of such a clause can be brought forward than this?

The fact that appointments by committees would be affected by a teacher's religion seems to me very far fetched. My own opinion is that exactly the opposite effect will be produced, because, as every church will have the right to take its own share in religious teaching, there will be not the same necessity (as some allege has existed in the past) for appointing teachers belonging to any particular church. I do not for a moment think that a teacher's religion would come into consideration with a school committee any more than it does now. As a result of my 35 years' experience, I deliberately express the opinion that if there had been some such system such as the League proposes included in our educational system, the benefits thereunder would have been much greater and the rising generation more moral under a non-secular system.

The suggestion that a referendum is not suitable to a religious question because the religious aspect is regarded as being held by the majority is first of all a plain admission that the present educational system is not approved by the majority of the people; but secondly, the argument has no force because there is no attempt under the proposal to force the minority to do anything to which they object. The

parents of those children who do not want them to read Bible lessons or to be visited by ministers will not be interfered with in the least. The minority will have its rights respected, just as at the present time, but with the difference the majority will have just the same rights. There is no compulsion in the matter at all. The suggestion that the teachers are to be compelled to give religious lessons is met with by the fact that they are not asked to do anything of the sort. They are asked to give reading lessons taken from the best literature in the English language. I have gone carefully over these reading lessons in the Queensland books, studying them with a view to seeing how I would take them with a class. I find no difficulty in treating them as ordinary reading lessons, giving any necessary explanations as to meanings, without any religious comment at all; and I believe there are very few teachers in the whole of New Zealand who would find any more difficulty than I myself. Even for its literary value alone teachers should welcome the introduction of the Bible into our national schools.

**I believe that 30 per cent. of our teachers are heartily in accord with the proposals of the Bible in State Schools League.**  
—“Dominion,” June 27, 1914.

NOTE.—These are but samples of a large mass of communications from teachers in sympathy with the League’s proposal. It may be taken for granted that there is a strong under-current amongst the teachers in favour of the League, and if those teachers are only in the minority, yet it is a minority which includes so many as to make it impossible to say that the teachers of New Zealand are opposed to the League’s proposals.

### **THE LEAGUE’S OFFER TO NEW ZEALAND TEACHERS.**

Dean Fitchett, speaking in Dunedin, 13th June, 1913, said:—

“I offer the teachers a challenge. They distrust the Australian evidence, then let them select two of their most trusted teachers as a commission of enquiry to proceed to Australia and investigate the facts on the spot. If they will abide by the result the League will pay the



expenses. (Applause.) That is fair, I think. (Applause.) Let them accept this challenge or let them hold their peace." (Applause.)

Speaking in Auckland, 26th July, 1913, I renewed this challenge, making it even more definite, offering to pay the expenses of the then President of the Teachers' Institute, Mr. Wells, and any teacher selected by Mr. Wells, to go to Australia, provided the teachers would abide by the result of the enquiry.

The challenge was not accepted, though it is true Mr. Caughley offered to produce evidence which he had obtained, but this was a very different proposition from agreeing that teachers should accept—at the League's expense—the opportunity of going round Australia and investigating the thing personally themselves.

The League could make no fairer or more generous proposition than this. There was no limit mentioned as to the expenses. It was a bona fide offer, and, not being accepted, the teachers can no longer question the evidence submitted.

### **ALLEGED DISABILITIES OF TEACHERS.**

Our opponents rely upon certain regulations in Australia which it is claimed impose civil and religious disabilities upon teachers unfairly, and which it is further claimed are the consequence of religious instruction. To this it is replied:—

(a) That the position of teachers as public servants is different in the Australian States from that in New Zealand.

(b) That the regulations are never interpreted in the drastic manner alleged by our opponents. Ample testimony to this effect has been afforded by Mr. Lobban (see pp. 13-14) and Miss Halstead (see pp. 102-104).

The Director of Education, West Australia, under date July 18, 1914 (see pp. 24-26), writes: "There is no truth in the suggestion that the absence of objections on the part of the teachers is due to the fact that they are not free agents. The teachers are perfectly ready to object at any time to anything they do not like. Their Union constantly brings up objections of all kinds, and included amongst them have been



many objections to portions of the curriculum. They have not, however, ever brought up an objection against the system of religious teaching."

Enquiry would show that teachers in Australia have freedom and act in many capacities in Church work, such as Sunday school superintendents, Sunday school teachers, choir members, altar servers, and members of church courts and synods.

(c) I have been present and heard teachers in public gatherings express their individual opinions on the subject of religious instruction in schools. I never heard of any teachers being rebuked by the Department for this as transgressing the regulations. I think the regulations would be enforced if any teacher were found attending a gathering of a sectarian nature intended to attack some other church, or taking a prominent part on a political party platform.

(d) That the regulations themselves have nothing to do with the religious instruction system is shown by the fact that they were in Queensland for over 30 years before religious instruction was introduced there, and consequently could have nothing whatever to do with that subject. It does not seem to me to be fair controversy to suppress such a well-known fact.

(e) That the teachers themselves do not regard these restrictions as burdensome or as depriving them of freedom may be concluded from the absence of any request on their part to have these restrictions removed. They have their annual conferences, at which they discuss matters affecting themselves. They lay the result of the conference before the Minister for Education, asking him for such things as they think desirable, and for such alterations as they wish. I never remember hearing of any occasion on which a Teachers' Conference or their deputations to the Minister protested against these regulations, or made requests to have these regulations abrogated or modified.

**However, so far as the New Zealand League is concerned, it is not asking for these regulations; nor does it follow that the religious instruction system, if adopted in New Zealand, need entail the adoption of the regulations referred to.**

## PARLIAMENT TROUBLED SEVEN TIMES.

The present campaign of the League is but the culmination of many protests made against the absence of religious instruction from the New Zealand schools. The Churches have made various attempts to have the "entirely secular" clause modified. As evidence of this, there were the following Bills introduced into Parliament to deal with this question :—

1885—Mr. Downie Stewart.

1892—Mr. Downie Stewart, lost by one vote only.

1901—Mr. Seddon's General Referendum.

1903—Mr. Arnold's Special Referendum.

1903—Mr. Seddon's General Referendum.

1904—Mr. Seddon's General Referendum.

1905—Mr. Sidey's Special Referendum.

N.B.—It will be seen on page 53 that Mr. Seddon's General Referendum Bills were intended to cover the question of Bible in Schools.

Contrast these seven efforts made in the New Zealand Parliament with the condition of affairs in the four States of Australia where, since the religious instruction system was introduced, there has never been any Bill even introduced to modify it, much less to repeal it. In those States there has been political peace in Parliament on the subject. The settlement of the problem has remained politically permanent no matter what political party came into power.

I take it for granted that our opponents, who have shown themselves industrious students of Hansard, would have unearthed any efforts, or, indeed, any serious protests in Parliament, against the religious instruction system. I do not believe that any such exists, and will wait for our opponents to produce evidence to that effect. There have been lengthy debates in Parliaments at the introduction or re-affirmation of such religious instruction, but the subject disappears as a disturbing factor in Parliamentary life once the system has been adopted.

## THE PRECEDENTS FOR THE REFERENDUM.

The home of the Referendum is in Switzerland, where the Constitution of 1874, Article 89, provides for what is

known as the "initiative" see "THE REFERENDUM IN SWITZERLAND" by Deploige, 1898, to be found in Parliamentary Library, page 116:—

"Federal laws shall be submitted for the acceptance or rejection of the people if the demand is made by 30,000 active citizens or by eight cantons. The same principle applies to Federal decrees which have a general application, and which are not of an urgent nature."

In other words, a request from a section of the population to call into operation the will of the people as a supreme legislative power requires only 30,000 active citizens to make the demand.

The population in Switzerland in 1910 was 3,738,600; the proportion of the population required for the demand or initiative is .8 per cent., that is, less than 1 per cent. Taking our request at 153,000, out of a population of 1,008,468, our request is supported by 15 per cent., or in actual figures by over five times the number required in Switzerland, the population of which is over three times as many as New Zealand. While in New Zealand there is no law providing for an initiative, the League has justified the demand on the ground of numbers of individual electors in accordance with the precedent of Switzerland.

The League's request is signed by 153,000, which, taking the electors at 590,042 in 1911, is over 25 per cent. of the electors—well over one third of the 486,100 electors who voted in 1911.

It is not alleged by the League that the conditions are on all fours with Switzerland, but if less than 1 per cent. in Switzerland can compel a law to be submitted for acceptance or rejection by the People, the League claims that its request, supported by the signatures of 15 per cent. of the population of New Zealand, is worthy of being granted by Parliament, especially as that request if granted will have no legislative effect (unlike Switzerland), but merely will ascertain the will of the People—for and against—the League's proposal, and will be subject nevertheless to future legislative action by Parliament.

## **Suitability of Referendum for Settling Religious Instruction Recognised in the Following Cases:—**

**SWITZERLAND** in 1882 took a referendum upon a proposal to remove religious instruction from the schools, see Deploige, page 222 et seq., who writes:—

“Of all the popular votes which have taken place since the introduction of the federal referendum, that of the 26th of November, 1882, is unquestionably the most notable, both from the importance of the question voted on and from the large number of electors who went to the polls. The people were called upon to approve a federal decree passed by the Chambers in pursuance of the terms of Article 27 of the Constitution. By that article, “the cantons shall make provision for elementary education, which must be adequate, and placed exclusively under the direction of the civil authority. Such instruction shall be obligatory, and in the public schools free of charge. The public schools must be so organised that they may be frequented by those belonging to all denominations without prejudice to their freedom of belief or of conscience. The Confederation shall take such measures as may seem necessary against cantons who do not fulfil their obligations in this matter.”

“Since 1874 no steps have been taken to enable the Confederation to exercise its right of control over elementary education. The entire organisation, administration, and supervision of the public schools were left to the cantonal councils, and the provisions of Article 27 as to non-sectarian teaching were nowhere observed. In deference to the wishes of their citizens, the State had continued religious teaching within the schools, and in a great many of the communes of the Catholic cantons the teachers were members of recognised religious associations.

“Such a state of things seemed intolerable to the Radical majority in the Federal Assembly. They envied the laurels gained by Liberalism in other countries, and, doubtless in obedience to cosmopolitan Freemasonry, they resolved to make education the field for religious war-

fare. To start the campaign, they voted an inquiry into the methods of teaching in the Swiss cantons by a resolution framed as follows:

“Art. 1. The Federal Council are asked to make immediate inquiry, through the Department of the Interior, into the condition of the schools in the cantons, and to make the necessary investigations in order to ensure that Article 27 be fully carried out, and to collect evidence which may form the basis of future legislation on the subject.

“Art. 2. To enable the State Department to perform its task, a special Secretary is to be appointed (Secretary of Public Instruction), whose annual salary shall be 6000 francs (£240). His powers shall be determined by a special order of the Federal Council.”

“The proposed enquiry was bound to reveal that Article 27 had been disregarded in many places, and the immediate result was bound to be a new law on elementary education.

“The lines upon which this law would be framed was clearly indicated by a federal councillor when called upon for an explanation from the platform. Elementary education would be made either non-sectarian or secular. The staff would be laymen, the subjects secular, the methods secular, the school-houses secular. **Education would be secular down to the most minute details, even in the purely Catholic communes.**

“The publication of the federal resolution was the signal for a general outcry in protest. **‘God in the schools’ was the motto adopted by Catholics and orthodox Protestants throughout the whole of Switzerland. A vast petition was organised** within a short time, to which 180,995 signatures were appended. No demand for a referendum had ever been so strongly supported before. It is easy to imagine the energy with which the campaign was conducted up to the day of voting. The authors and partisans of the resolution used every means in their power to ensure success. They raised a bogus-



ery against Catholicism, denounced the danger of clericalism, and, as a supreme argument, represented the Jesuits as waiting to enter the country. It was all in vain. The common-sense of the country asserted itself, and could not be exploited as in 1874. All these intrigues were estimated at their real worth, and on the 26th of November the federal resolution was rejected by 318,139 votes to 172,010.

“CATHOLICS, FEDERALISTS, ORTHODOX PROTESTANTS, AND RELIGIOUS PEOPLE GENERALLY, UNITED TO VOTE ‘NO.’ THE MINORITY WAS COMPOSED OF GERMAN RADICALS, FREE-THINKERS, AND SOCIALISTS. The referendum on this occasion did good service for Switzerland. It checked the advance of anti-religious Radicalism at the very first step, and saved the country from the educational struggle and its deplorable consequences.”

N.B.—THE ROMAN CATHOLICS THERE SAW NO OBJECTION TO THE REFERENDUM DEALING WITH A MATTER OF CONSCIENCE.

Further recognition of the suitability of the referendum for religious instruction is afforded by **South Australia**, which in 1896 submitted the question by referendum to the people. The answer of the people was in the negative. Taking the referendum there had the effect of settling the question and removing it from the political arena certainly until last year, 1913, when a demand is coming forward again for the referendum. The South Australian question was split.

**VICTORIA** first recommended and resolved upon the referendum method of settlement in June, 1899, and repeated that decision by its Act of 1901. The referendum was taken in 1901, on a split question, which secured favourable majorities for each question. This gave a confused result, each side claiming victory, but the agitation never ceased. To-day both sides are supporting candidates for Parliament, independently of political parties. A request for the referendum was rejected by the Victorian Parliament in 1913, but the principle of it as a method of settling the question still stands as the unrepealed voice of Parliament, and the agitation for



the Referendum continues as strenuously as ever. For fuller information about the Victorian Referendum see pages 123 to 128.

**QUEENSLAND, 1910**—A referendum was taken on one question embodying the principles of the Bill before the New Zealand Parliament. It was carried, and since then there has been an end of agitation.

It is significant that no other method than that of referendum has been followed in the Australian States in recent years.

It has been asserted that the Queensland Referendum was not a representative vote of the People. But the facts show that it was regarded as so fully representative as to justify Parliament in passing the enacting Bill giving effect to the Referendum by 36 votes to 22 in the Lower House and by 17 votes to 9 in the Upper House.

Subsequent to that there was a general election which gave the people an opportunity of reversing the action of Parliament; but what was the result of the election? The Government which had put through the final Religious Instruction Act went to the country with a majority of only 8, and was returned with a majority increased to 19. That was the endorsement by the People of the Government which recognised the Referendum as fully expressive of the will of the People. Moreover, there has been no attempt in Parliament to repeal the Act, an indication that the majority of the People are satisfied that the Referendum was adequately representative. Queensland was satisfied that the will of the People had been ascertained.

As the Hon. F. Brentnall pointed out in the Upper House (see Queensland Hansard, 1910, p. 1610):—

“138,560 electors went to the polls and voted on this subject. A majority of 17,547 is not a small majority. With the whole strength at their backs of the State Labour Party of Queensland and of their Socialistic allies exerted to the very utmost of their voting power, the three Labour candidates for the Senate only polled 13,327 more votes than their opponents. The Hon. Andrew Fisher, the Prime Minister of the Commonwealth, got in by a majority of 1851. The Hon.

Henry Turley, the President of the Senate, got in by a majority of 3824 over Mr. Thomas Glassey. The Hon. Charles McDonald, the Speaker of the House of Representatives, got in by a majority of 3987. The whole of these high officials, the three most important in the Commonwealth Parliament at the present time, sitting in their supreme dignity, with all the honours and glories and vast emoluments of their respective positions, only polled 9662 over their opponents. **Yet this Bible league carried their vote by a majority of 17,547—almost double the majority of these three successful candidates** for the Commonwealth Parliament. . . . Switzerland, I think, is the home of the referendum. During twelve years, from 1897 to 1908, there were twelve references to the people. They varied in results from 34 per cent. to 77 per cent., and the average was 55 per cent. of the votes on the roll. . . . The votes given in this State” [on the same day the Religious Instruction Referendum was taken] “on the financial agreement averaged 50.63 per cent. of the total number of electors. The vote on the State debts agreement represented 50.8 per cent. of the electors. In 1901 the majority in Queensland for federation was 7492. In 1906, over the amendment of the constitution, only 45 per cent. of the electors voted. **But for this religious teaching in State Schools 53.44 per cent. of the electors voted.”**

It is worth noting that Federation was carried by a majority of only 7492, and was practically irrevocable, and that the Religious Instruction Referendum was carried by 17,547—two and a-half times the majority which carried an irrevocable Federation, compulsory on those who voted against it.

The Religious Instruction Referendum was merely declaratory, was not compulsory on Parliament or on a single individual; yet Parliament considered it so truly representative of the whole People that it gave legislative effect to the Referendum without delay. It may be added that not only a majority of electors but a vast majority of electorates declared in favour of religious instruction. Out of 61 electorates 44 declared by majorities in favour and only 17 against. Out

of 72 members of Parliament 54 sat for constituencies which by majorities declared in favour, and only 18 for constituencies which declared against.

In Queensland at the Federal elections, 1910, referendum returns were received from 61 State electorates, comprising 260,021 electors on the State roll. Of these, 138,560 went to the poll and voted on the referendum, **being 53.54 per cent. of the electors on the State roll.**

For the Federal elections there were 279,000 on the Federal roll, of which only 170,164 voted, **being 61 per cent. of those enrolled.**

The difference then between the vote on the Federal and referendum vote is less than 8 per cent.

The difference is somewhat accounted for by the absence of the postal vote for the State, postal votes being accepted on the Federal election and questions, but not on the State referendum. Had facilities been given for absent voters in the State referendum as in the Federal matters, the numbers would have been nearer to each other. It also was recognised that there were not sufficient supplies of ballot-papers on the referendum. Had these factors not been present there is every reason to believe the State and Federal votes would have approximated.

It is not true to say that the people of Queensland were not aroused. Both sides of the case were well represented, press, pulpit, and platform being fully availed of. The opponents of the proposal were not silent. One metropolitan paper had more articles and statements against the proposal than the whole of the remainder of the metropolitan papers had in its favour. The Socialist organ, "The Worker," devoted page after page and cartoons to the same purpose. Twenty-six country newspapers alone had a simultaneous article of three columns against the proposal. In Hansard, out of 248 columns in three years occupied in discussing the question, 201 columns were occupied by opponents, leaving only 47 columns of Hansard in support of the proposal.

State Labour members of Parliament opposed to the proposal stated in Parliament that they had spoken on the plat-

form on the subject. Federal members and organisers on that side gave numerous speeches throughout the State against the proposal. The Roman Catholic denominational papers circulating in the State were loud in opposition both to the referendum and also to the religious instruction proposed, and that Church displayed great activity in opposition. I never remember any question so fully or widely debated on both sides in Queensland as was this.

### **NEW ZEALAND:—**

In 1901 Mr. Seddon introduced a General Referendum Bill, which he expressly stated was to include the Bible in Schools question (see Hansard, 1901, page 267).

“I say that the matters I referred to in introducing the Bill—I do not want to recite them again—are matters upon which the public mind is fully made up. There is the question of the Elective Executive, Bible-reading in schools, any interference with the Education Act, the question of Federation, and the disabilities of women—all these are questions which the public mind is prepared for it you remit them to the country to-morrow. That is my contention. If there are other questions that could be referred to the people, and if there was a danger of the people being caught, that would be a very good argument against the proposal. The passing of this Bill would not affect it. It would enable this House and the Parliament to know whether the matter should be referred to the people.”

This Bill passed its third reading, but was lost in the Council. The principle of the referendum as applicable to the Bible in Schools question was, therefore, accepted by the House.

In 1903 Mr. Seddon again introduced a General Referendum Bill, which was expressly stated by him to include the Bible in Schools question (Hansard, volume 127, page 259). Mr. Seddon said:—

“Bible-reading in schools, therefore, is one of the purposes for which a referendum is required—for the purpose of taking the voice of the people. (An hon. member: How do you get it under this Bill?) Mr. Seddon:

Quite simply—by resolution of both Houses, or by a Bill being introduced by the House and rejected, but the simplest way would be by having a resolution passed by both Houses. I am quite prepared, if the Bill passes, to give members the opportunity of expressing an opinion on this matter, by moving a resolution, so that I am not bringing down this Bill merely for the sake of having it on the Statute Book when it is being availed of for the specific purposes intended.”

In 1904 Mr. Seddon again introduced the General Referendum Bill, and that it was intended to be applicable to the question of Bible in Schools is shown by the following extract from “Hansard” :—

### REFERENDUM BILL.

(“Hansard,” Vol. 128, p. 106, July 1, 1904.)

“The Right Hon. Mr. SEDDON (Premier): Sir, in moving the second reading of the Bill I desire to place before the House the views of the Government upon the measure. I feel sure that the Bill will be passed. It is practically the Bill of last year. It is a measure that has been asked for by the country. IT HAS BEEN PASSED BY THE REPRESENTATIVES OF THE PEOPLE, AND, WITH SLIGHT MODIFICATIONS, HAS BEEN TWICE REJECTED BY ANOTHER PLACE. As to its being sound in principle regarding given questions going direct to the people, there is no member of the House who will deny that. **Members must admit that to submit questions direct to the people is proper in a self-governing country like New Zealand.** The statement that there is anything to fear from the electors in respect to this, or giving them the power to decide questions, is, to my mind, chimerical. We have had the opinion of the people direct on given subjects, and have it at every general election: and I myself fail to see grounds for the fears that are expressed by many in reference to submitting direct to the people what is provided for under this Bill. . . . Before I come to what I think has led to the introduction of the Referendum Bill in the past, I would like to say that



there are one or two questions which I think should be referred to the people. One question above all others is as to whether there should be Bible reading in our public schools.

"I myself have ever been, and remain, a steadfast believer in our national system, and I would be the last to do anything, or be a party to doing anything, that would jeopardise that great boon which has been conferred upon the masses of the colony. I am only the servant of the people, and for me to say that I would refuse, or had the power of refusing, to the people the right to have this matter referred direct to them—if I were to take up that attitude—I certainly would be placing myself in an invidious position. I should not be doing my duty, either to the country or to the high position which I occupy.

**"There is no necessity for me to go into the question for or against the principle that has been asked should be referred to the people.**

"All that this Bill would do, if either the Bill is passed or if resolutions were passed—the machinery provided in this Bill would allow such matters to go to the people."

In 1905 Mr. T. K. Sidey, M.P., introduced a Bible Lessons in State Schools Plebiscite Bill, and carried it past its second reading. This was a remarkable feat for a private member to accomplish with so highly contentious a matter, and showed that the opinion of the House was distinctly in favour of settling the Bible in Schools problem by means of a plebiscite, or referendum. The debate will be found in "Hansard," 1905, pages 701-736. The division list in favour of Mr. Sidey's Bill showed of the then members still remaining in the House, the following who voted "Aye": Messrs. Buddo, Davey, Ell, Fraser W., Hanan, Herdman, Herries, Lang, Mander, Massey, Rhodes R. H., Thomson J. C., Sir Joseph Ward and Mr. T. K. Sidey; and in the Pairs for the Bill, Sir Walter Buchanan.

Thus it will be seen that in 1901, 1903, and 1904 on Mr. Seddon's General Referendum Bills, the principle was admit-



ted as applicable to Bible in Schools, and that again in 1905 on Mr. Sidey's Bill it was specifically agreed upon by the House as applicable.

The referendum principle is already accepted in New Zealand on certain matters, such as prohibition, weekly holidays, and certain municipal affairs. It is pointed out that, in the opinion of many people, some of these referenda touch questions of conscience. The question of prohibition, both for and against it, is to many people a matter of conscience and of religious opinion.

Votes on municipal loans may also determine matters of conscience, which also may compel, through the payment of rates, a voter to contribute to that of which he conscientiously disapproves: for example, where a tramway system has to be provided out of a municipal loan, the question of its Sunday running is very seriously felt by not a small number of earnest Christians who object to all Sunday working, and especially to increasing Sunday labour. Yet though such persons may vote against the loan and be influenced from that point of view, nevertheless if it is carried by the poll of ratepayers, which is after all only a referendum, then they have to share the liability as taxpayers for the loan raised for the purpose.

The argument also applies to the question of Municipal Theatres. Two instances are furnished, that of Palmerston North and Napier, where, if I am correctly informed, the question of these theatres was submitted to the people by a municipal enquiry or referendum. Here again, the question of conscience comes in. Many people regard the theatre as harmful. Others again object to their being used on Sunday for any purpose; yet in these matters of conscience, once the referendum is carried, the objecting taxpayer has to bear his share of that to which he strongly objects on conscientious and possibly on declared religious principles.

The Dominion Parliament is being asked merely to give effect to a principle recognised already as applicable to various matters of conscience, and particularly so admitted by former votes of the House in regard to religious instruction in schools.

PART II.

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EVIDENCE FROM VARIOUS  
—— SOURCES ——



## JEWISH OPINION.

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**Extract from Department of Public Instruction, New South Wales, Conference of Inspectors, Teachers, Departmental Officers, and Prominent Educationists, held Tuesday, 5th April, 1904, and following days (page 94, Conference Report).**

**Mr. Cohen, B.A. (Teacher, Hebrew School).—**I believe I am the first speaker on this subject who cannot claim to be a clergyman. I am a layman, but I have had 17 years' experience in the public schools of this city as a religious teacher, and I am very happy indeed to have the opportunity, by the kind permission of the Minister of Public Instruction, to express my satisfaction—and, of course, the satisfaction of my community—with the opportunities afforded us, such a small item in the general community, to give religious instruction from our own point of view in your noble schools. (Applause.) I am very happy indeed to have the opportunity of expressing our thanks to the Government and the teachers for the facilities afforded us. Mr. MacIntyre said that all civic, ethic, and moral teaching must be founded on Christianity. I wish to say that Christianity itself is founded on the Bible. The Old Testament teachings are fundamentally the same as those of the New. The ethical, civic, and moral teachings are identical. What do we teach? We teach the love of God, the love of our fellow-creatures, the love of the country that gives us protection—(applause)—kindness to animals, honesty and truthfulness; cleanliness of mind, food, and houses; obedience to parents, teachers, and the laws of our country; reverence to the aged; and never to do to others what you would not have others do to you. (Applause.) For

17 years I have had the happiness of teaching in various schools where our children "most do congregate" in this city, and I am delighted to be able to say that my work has been rendered easy, happy, and comfortable by the assistance of all you teachers. (Applause.) **I am happy to say that we can confidently place any of our children under your instruction without having any of our religious susceptibilities hurt in any way.** More than this, you afford us opportunities of teaching an Oriental language, which we consider necessary for the maintenance of our religion. You give us an opportunity of teaching Hebrew, in order that they may be able to read the Bible in the original, and pray in the language of our fathers. There is no restriction placed upon us—you give us the opportunities and the time and the space we require, and every help in your power. What reason have I, therefore, to do otherwise than support by every means in my power your system as it stands? Still more, we have to thank this particular Government, who allow us to take our children away for sometimes two hours in the week to our own Synagogue schools, in order to give them special instruction there.

Some 20 years ago we had in this city a denominational school. Well, we found by experience that **the system of education introduced by Sir Henry Parkes, and the general facilities afforded by your public schools, satisfied us more than anything we could hope to produce in our denominational school, where we had to teach every subject.** I believe the next subject to be discussed is the syllabus, and I consider I should not be doing my duty if I took up a moment of your time from that important matter. The time is so short and the work so great that I think I ought to say nothing more, with, perhaps, one exception, and that has nothing to do with religious instruction. I hope that the Conference will find it advisable to curtail, or rather abolish, in the primary schools, the teaching of Latin grammar. The children leave at an average age of 14, and we find them with a very slight knowledge of the declensions of nouns, and perhaps of the conjugation of a regular verb. I would advocate that subjects of exact science should be substituted for that. (Applause.) I trust, finally, that you will find it con-

venient and necessary for the welfare of this State to continue the system of imparting religious instruction as it now stands. (Applause.)

## RELIGIOUS INSTRUCTION IN GREAT BRITAIN AND IRELAND, CANADA AND SOUTH AFRICA.

Fuller information and details as to religious instruction in the world's educational system, which will be found in two volumes, "Moral Instruction and Training in Schools," by Professor M. E. Sadler, Longmans and Co., 1908, and which I recommend to those who wish to study the subject.

In **Great Britain** religious instruction is regularly given in school hours, and the objection to any children attending such instruction, is one of theory, not of practice. Few are withheld from such instruction—a percentage certainly not worth recording.

Under the **London** School Board religious instruction is given for half an hour every day, but it has been recently resolved that a thorough and detailed examination in scripture knowledge should be held in each school once in three years, conducted by the Board's Inspectors. (Education Offices, Victoria Embankment, London, W.C.)

In **Birmingham**, the original home of purely secular instruction, the Bible was for some years excluded by the Board from their schools, but it has since been re-introduced and is now read daily.

**Edinburgh:** Information supplied by the Edinburgh School Board, dated March 31st, 1914:—

"By the Education (Scot.) Act, 1872, School Boards in Scotland are empowered to provide religious instruction for the pupils in attendance at the public schools; but all parents are entitled to withdraw their children from such instruction, wholly or in part, if they so desire. The Act further provides that such instruction must be given either at the beginning or end of the day's work, and that the pupils are not to be examined in this subject by the Government inspectors.

As nothing is said in the Act as to the nature of the instruction School Boards are at liberty to provide such instruction as they think fit, or to dispense with it entirely.



Religious instruction of some kind is, however, universal in Scottish public schools at present.

In the Edinburgh schools instruction is given in accordance with the enclosed syllabus, no books being used beyond the Bible and the Shorter Catechism, and all classes are regularly examined by an inspector appointed by the Board. Last session some 1500 children, or 3.8 per cent. of the whole number in attendance, were withdrawn wholly or partially from religious instruction. No clergymen attend the schools for the purpose of giving instruction to the scholars of their particular denomination.

Replies received from the Edinburgh School Board in 1906 in response to an enquiry circular:—

“Is the Bible read in your public or national schools attended by scholars aged from 6 years to 14 years? If so,

- (1) Is it optional or compulsory?—Optional.
- (2) How many years has it been read in the schools?—34 years.
- (3) Has it created friction or dissent with the parents or with religious sects?—No.
- (4) Do you use text books, the whole Bible, or selected portions of the Bible?—See syllabus enclosed.
- (5) What time is devoted to religious instruction?—About 30 minutes per day.
- (6) Do the teachers give any instruction during the Bible lessons, or are there any other religious exercises beyond simple Bible reading?—See syllabus enclosed.
- (7) Do parents provide the Bibles?—Generally provided by parents, occasionally by Board.
- (8) Are they revised or the old version?—Old.
- (9) Are the people as a whole satisfied with your present system?—Yes.
- (10) Have you a conscience clause for teachers?—No.
- (11) Have you a conscience clause for scholars, and is it taken advantage of?—Yes. Yes.
- (12) Is there any difficulty with Roman Catholics and secularists who are teachers?—No.

Religious instruction has always been given in our schools and no difficulty has been experienced in connection therewith."

(School Board Offices: Castle Terrace, Edinburgh.)

**Glasgow:** Extract from School Board of Glasgow Regulations regarding religious instruction in schools:—

October, 1897, and December, 1904.

"Religious instruction shall begin with praise and prayer each morning at 9.15, and shall be continued till 10 o'clock.

One written examination of all pupils in Standard V. and upwards who have been securing religious instruction shall be held once a year.

The Board provides a syllabus of lessons.

The objects aimed at are:

To secure that during their attendance at school the children shall be made acquainted with the contents of Holy Scripture and the cardinal truths of the Christian faith. In the memory lessons prominence is given to precepts and sayings in the Book of Proverbs and the Commandments, as well as other Scripture passages."

Another report states that

"The Bible (Old Version) has always been taught in the Board Schools of Glasgow, and there has been no difficulty. The people are satisfied with the system. There is no conscience clause for teachers. Scholars are exempted from attendance at religious instruction if they desire exemption, but comparatively few of such requests are made."

(School Board Offices: 129 Bath Street, Glasgow.)

## IRELAND.

Extract from Religious Instruction Rules and Regulations of the Commissioners of National Education in Ireland, 1912, 1913, page 8.

**Clause 20:** "Opportunities must be afforded to the pupils of all schools for receiving such religious instruction as their parents or guardians approve."

**Clause 21:** Religious instruction must be so arranged: (a) that each school shall be open to children of all communions for combined literary and moral instruction; (b) that in respect of religious instruction, due regard shall be had to parental right and authority; and, accordingly, that no child shall receive, or be present at, any religious instruction which his parents or guardians disapprove; and (c) that the time for giving religious instruction shall be so fixed that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords.

**Clause 25:** In vested schools such pastors or other persons as shall be approved by the parents or guardians of the children, must have access to them in the schoolroom, for the purpose of giving them religious instruction there. The times appointed for such instruction should not interfere unduly with the other arrangements of the school.

**Clause 27:** "(a) The patrons and managers of all National schools have the right to permit the Holy Scriptures, either in the 'Authorised' or 'Douay' version, to be read at the time or times set apart for religious instruction. (b) And in all vested schools the parents or guardians of the children have the right to require the patrons and local managers to afford opportunities for the reading of the Holy Scriptures in the schoolroom under proper persons approved by the parents or guardians for that purpose."

**Clause 28:** "The reading of the Holy Scriptures, either in the 'Authorised' or 'Douay' version, the teaching of the catechisms, public prayer, and all other religious exercises come within the rules of religious instruction."

**Clause 29:** (a) Religious instruction, prayer, or other religious exercises, may take place before and after the ordinary school business (during which all children, of whatever denomination they may be, are required to attend): and may take place at one intermediate time between the commencement and the close of the ordinary school business. (b) No arrangement, however, can be sanctioned for religious instruction, prayer, or other religious exercises at an intermediate time in cases where it shall appear that such arrangement will interfere with the usefulness of the school by preventing children of any religious denomination from availing

themselves of its advantages, or by subjecting those in attendance to any inconvenience.

**Clause 35:** (a) No pupil who is registered by his or her parents or guardians as a Protestant can be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and (b) no pupil who is registered by his or her parents or guardians as a Roman Catholic can be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic. (c) And, further, no pupil can be permitted to remain in attendance during the time of any religious instruction to which his or her parents or guardians object. (d) Provided, however, that in case any parent or guardian shall express a desire that the child should receive any particular religious instruction, and shall record such desire in the certificate book provided for that purpose in the school, this prohibition shall not apply to the time during which such religious instruction only is given. (e) The parent (the father, if possible) or guardian must append his name or mark to the entry in the book, and the signing of this certificate must in all cases be the spontaneous act of the parent or the guardian of the pupil. (f) The certificate book must not be removed from the schoolroom, and should be submitted to the inspector whenever he visits the school.

As some doubts have arisen as to the interpretation of the rule, attention is requested to the following note:—

The object of the rule is more fully to carry out **the general principle of the Commissioners, that no child should receive any religious instruction contrary to the wishes of his parent.** Accordingly, the rule first provides for the case where the teacher is a Protestant and the child a Roman Catholic, or vice versa. In this case the dissent of the parent is implied, and no religious instruction can be given to a child by a teacher of the different creed unless the parent expressly requests it. But where the teacher and the child are both Protestants, whether of the same denomination or of different denominations, the dissent of the parent is not implied. In this case religious instruction in the Holy Scriptures

or in his own catechism may be given to the child unless the parent expressly forbids it. In each case, however, the assent or dissent, whether implied or expressed, may be modified by an entry, duly signed by the parent in the certificate book of religious instruction; but no pupil should be permitted to be present whilst instruction is given in the catechism of a different persuasion from his or her own without the express sanction of his or her parent or guardian written on the form provided."

## CANADA.

ONTARIO PROVINCE (Population in 1911, 2,519,902).

### RELIGIOUS INSTRUCTION REGULATIONS, TORONTO, 1907.

**Clause 97:** "Every Public and High school shall be opened with the Lord's Prayer and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorised by the Department of Education.

When a teacher claims to have conscientious scruples in regard to opening and closing of the school as herein prescribed he shall notify the (school) trustees to that effect in writing; and it shall be the duty of the trustees to make such provision in the premises as they may deem expedient."

**Clause 98:** "The Scriptures shall be read daily and systematically; the portions used may be taken from the book of selections adopted by the Department for that purpose, or from the Bible, as the trustees by resolution may direct. Trustees may also order the reading of the Bible or the authorised Scripture selections by both pupils and teachers at the opening and closing of the school, and repeating of the Ten Commandments at least once a week."

**Clause 99:** "No pupil shall be required to take part in any religious exercises objected to by his parents or guardians."

**Clause 100:** "The clergy of any denomination, or their authorised representatives, shall have the right to give religious instruction to the pupils of their own church, in each schoolhouse, at least once a week, after the hour of closing the school in the afternoon."

**Note:** A book of Scripture readings, or selections, is authorised for use in the High and Public schools of Ontario Province.

QUEBEC PROVINCE (Population in 1911, 2,000,697),

Copy of letter received from the Superintendent of the Department of Public Instruction, Quebec:

“This Province is classified for school purposes as Catholics and Protestants, the Protestants being in round numbers one-eighth of the whole.

Without descending to details I should say further that our schools are organised separately, both Roman Catholic and Protestant schools being State schools. The Roman Catholic schools are supported by taxation of the Roman Catholic property holders and by Government grants, and Protestant education is similarly supported. The Government grants are divided between these two classes according to population. In all Roman Catholic schools religious instruction is given in a purely denominational way, the catechism being taught and the children generally being instructed sufficiently to enable them to be confirmed.

Whenever Protestant children attend Roman Catholic schools they are excused from religious instruction and exercises.

The Protestant schools are non-denominational, and the following answers to your questions apply to them alone:—

“The Bible is read compulsorily in our Protestant public schools, always as a matter of practice and probably 25 years as a matter of regulation. No friction or dissent with the parents or other religious sects has been created. Selected portions of the Bible are used, but they are read from the whole Bible. Half an hour a day is devoted to opening exercises, and religious exercises, etc. Teachers give instruction during the Bible lesson. Parents provide the Bible. The Old Version is generally used. The people as a whole are satisfied with the present system. The State makes grants to denominational schools as explained above. It should be noticed, however, that although we have Anglicans, Presbyterians, Methodists, Baptists, and other Protestant bodies we have no separate denominational schools for them. They unite under the term Protestant. The Roman Catholics are



seven times as numerous as the non-Catholics or Protestants. There is no conscience clause for teachers. Strictly speaking, there is no conscience clause for scholars, but rather one for parents. That is to say, no child is obliged to follow any religious instruction or to take part in religious exercises objected to by his parents in writing. This conscience clause is practically never taken advantage of. In the few cases in which Protestant children attend Roman Catholic schools or vice versa it is always observed. There is no difficulty with Roman Catholics who are teachers, and as for secularists they are entirely unknown as such. Roman Catholic teachers only are employed in Roman Catholic schools; and Protestant teachers only in Protestant schools. Before qualifying as teachers they must produce certificates of character signed by the minister of the congregation to which they belong, and by two members of a School Board. As an illustration of the harmony that exists between the different Protestant bodies I should like to mention the interesting fact that when this course of Bible instruction was brought before the Protestant Committee of the Council of Public Instruction for approval it was moved by the Principal of the Wesleyan Methodist College and seconded by the Minister of the Presbyterian Church here in Quebec that the course be adopted after being amended by the insertion of the Apostles' Creed in the memoriter work. The Anglicans were willing that it should form part of the course of study but declined to suggest it themselves."

#### NEW BRUNSWICK PROVINCE REGULATIONS, 1913.

"22. It shall be the privilege of every teacher to open and close the daily exercises of the school by reading a portion of Scripture (out of the Common or Douay version as he may prefer), and by offering the Lord's Prayer. But no teacher shall compel any pupil to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Board of (school) Trustees."

Replies to enquiry circular: "The Bible has been read in the schools for 30 years; it has not created friction or dissent with parents or religious sects. The whole Bible is used. No instruction is given—simple reading of a chapter

without comment. The people are as a whole satisfied with the present system. There are no denominational grants to schools."

#### SASKATCHEWAN PROVINCE (Population 492,432).

The local Boards may permit religious instruction in schools. The following is a copy of the clauses of the School Ordinance relating to religious instruction in schools of the Province of Saskatchewan:—

"No religious instruction except as hereinafter provided shall be permitted in the school of any district from the opening of such school until one half hour previous to its closing in the afternoon after which time any such instruction permitted or desired by the Board may be given.

It shall however be permissible for the Board of any district to direct that the school be opened by the recitation of the Lord's Prayer.

Any child shall have the privilege of leaving the schoolroom at the time at which religious instruction is commenced as provided for in the next preceding section, or of remaining without taking part in any religious instruction that may be given if the parents or guardians so desire."

#### ALBERTA PROVINCE (Population 374,663).

"The School Ordinance and Regulations do not provide for religious teaching, nor is such permitted except during the last half hour of each school day. If the School Board so desires it may direct that certain religious teaching may be given during that half hour. When such teaching is given, any child whose parents or guardians so desire has the privilege of leaving the schoolroom or of remaining without taking part in any religious instruction."

#### BRITISH COLUMBIA PROVINCE (Population 392,480).

"The Lord's Prayer may be repeated at the opening of the schools."

#### MANITOBA PROVINCE PUBLIC SCHOOLS ACT, CLAUSES 247 TO 257.

"Religious exercises in public schools shall be conducted according to the regulations of the Advisory Board. . . .

Such religious exercises shall take place just before the closing hour in the afternoon. If the parent or guardian of any pupil notifies the teacher that he does not wish such pupil to attend such exercises, then such pupil shall be dismissed before such exercises shall take place. Such religious teaching shall take place . . . . and shall be conducted by any Christian clergyman . . . . or by any person duly authorised by such clergyman, or by a teacher when so authorised . . . . Where the schoolroom accommodation at the disposal of the (school) trustees permits, instead of allotting different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives, and placed in different rooms."

## **SOUTH AFRICA.**

### **NATAL PROVINCE.**

"In all Government schools the daily session shall be opened with prayer, and not less than one hour and a half each week shall be devoted to the reading of the Bible, with simple and unsectarian explanations of the text, but any scholar may be withdrawn by his or her parent or guardian from such instruction without forfeiting any of the other benefits of the school.. . . All children who are required to attend special services held by their respective denominations may be exempted from attendance and marked as 'present.'"

The Education Department supply a syllabus of Scripture reading to be used.

Scholars learn the Lord's Prayer, Psalm 23, and the Ten Commandments.

"The map of Palestine should be freely used; and a few dates should be learnt, so that the children may have some idea of the order in which the personages occur and time elapsing between individuals. The stories should, as far as possible, be read in the Bible itself by the children themselves, the teacher giving such instruction only as is necessary for explanation of the text."

**TRANSVAAL PROVINCE.** Regulations 1907, 1908, 1909.

“The school day shall begin with prayer and the reading of a portion of the Bible . . . . There is a conscience clause for scholars but none for teachers.”

The question of drawing up a syllabus of instruction in Bible history was referred to a committee of clergymen. These gentlemen have come to the conclusion that the syllabus adopted in the London (England) County Council Schools could not be improved upon . . . .

Scholars learn the Lord's Prayer, the Ten Commandments, Psalm 23, St. Matthew V. 1-12; St. Matthew XXIII., 35-40; Psalm CXXI. and other portions.

## **COUNTRIES UNDER BRITISH CONTROL.**

### **INDIA.**

The Mysore Government has adopted a scheme for the introduction of moral and religious instruction in the State schools and colleges, by which Hindu, Mohammedan, or Christian pupils may be taught in their respective religions, provided their number is not less than twenty in each case.

### **EGYPT.**

Nine-tenths of the population of Egypt are Moslem. In Government schools, one hour a day or five hours a week, are required for studies in the Koran. The teachers are Moslem. Scholars are taught the necessity of religion to man.

### **VICTORIA.**

(Regulations 1905, p. 52, Nos. 362 to 370).

## **REGULATION XX.—RELIGIOUS INSTRUCTION IN STATE SCHOOLS.**

1. (a) With the view of affording facilities for giving religious instruction in State schools by persons other than State school teachers, half an hour may be set apart for the purpose on one or two school days in each week. The time for such instruction, when, with the approval of the Minister, it is to be given in the morning, shall be from 9.15 to 9.45 a.m. When, by direction of the Board of Advice, and with the approval

of the Minister, such instruction is to be given in the afternoon, the time shall be from 3.30 to 4 p.m. where the afternoon meeting begins at 1.30 p.m.; and from 3.15 to 3.45 p.m. where the afternoon meeting begins at 1.15 p.m.

- (b) Notwithstanding anything contained in Regulation XIII., in schools in which religious instruction is given in the afternoon, the afternoon meeting shall begin on days on which such instruction is given at such an hour as will allow of not less than two hours being devoted to secular instruction before the time fixed for religious instruction.

2. No child will be required to attend for religious instruction **unless his parent or guardian has signified in writing his willingness** to allow his child to receive such instruction.

3. During the time when religious instruction is given in any school no secular instruction shall be given to children not attending the classes for religious instruction.

4. On days of inclement weather, the religious instruction, unless it is given during the last half-hour of the afternoon meeting, shall be omitted in schools in which there is no adequate outdoor shelter for the children and the accommodation is not such as to admit of the children who do not receive religious instruction being drafted into rooms other than those in which such instruction is being given.

### INSTRUCTIONS.

Whenever a proposal to give religious instruction is made to the head teacher of a school, he should suggest to the proposers that the application in the matter should be addressed, if the instruction is to be given before the morning meeting (i.e., from 9.15 to 9.45 a.m.), to the Minister of Public Instruction, or, if after the afternoon meeting, to the Board of Advice for the district in the first instance. In any case, the head teacher should at once report the matter to the Department, giving the following information:—

1. The names of the voluntary teachers, and the name of the organization under which the work is to be carried out.



2. The days and hours of instruction proposed.

3. Any other information it may appear advisable to furnish.

Teachers should **exercise** the greatest care and **vigilance** in carrying out the direction in clause 2 of the above Regulation, that **"no child will be required to attend for religious instruction** unless his parent or guardian has signified in writing his willingness to allow his child to receive such instruction." Teachers are required to give out, when requested, such printed forms as may be sanctioned by the Minister to enable parents to signify their willingness that their children shall receive religious instruction. The forms on which parents have signified their willingness should be carefully preserved for production if required. Under no circumstances are any forms which have not received the Minister's sanction to be used.

The head teacher must keep a record of the names of all children whose parents have signified in writing that they wish their children to receive the instruction, and should furnish the person giving the instruction with a copy of such list.

When religious instruction is given before the commencement of the morning meeting, teachers should assemble the children receiving such instruction and march them into the room or rooms set apart for them.

Teachers should ascertain and keep a record of the number of children actually present at the lesson on each day on which the instruction is given, the length of the lessons, and the number of them given and omitted.

## **VISITORS TO NEW ZEALAND.**

### **THE HON. H. HOLMAN, PREMIER, NEW SOUTH WALES.**

The following extracts give the opinion of Mr. Holman. It will be noted that his opinion having been questioned, he cabled to the Director of Education, and published the latter's reply as the authoritative statement of the position in New South Wales. The authoritative statement thus finally issued



by Mr. Holman states that ministers were permitted to give religious instruction, that as part of the regular curriculum Bible stories were given and lessons read, that the measure of abstention was very small, there being practically no objections except from Roman Catholics.

“Mr. Holman was emphatic as to the general approval given to the Bible in State Schools system in vogue in New South Wales. ‘Our system of education has been overhauled time and again,’ he said. ‘Practically nothing has escaped, but in all these re-modelling processes the Bible instruction has stood untouched. If there is one thing which everybody takes for granted in New South Wales, it is the Bible in State Schools system.’”—“Auckland Herald,” 10th February, 1914.

“A statement has been published elsewhere that the Hon. W. A. Holman, Premier of New South Wales, now on a visit to Auckland, gave expression to the remark, ‘If there is one thing everybody takes for granted in New South Wales it is the Bible-in-State Schools system.’ This, Mr. Holman explained to a ‘Star’ representative this morning, is incorrect. The educational system in New South Wales is entirely secular, though provision is made for voluntary religious instruction if desired. Owing to some misunderstanding he had been made to say that the Bible in Schools system obtained in New South Wales, whereas the reverse was the case.”—“Auckland Star,” 10th February, 1914.

“Fear has been expressed by the Premier of New South Wales that his remarks concerning the Bible in State Schools question may be misinterpreted by some people. He wishes it to be understood clearly that the solution of the difficulty that has been allowed to stand unchallenged in New South Wales is that of allowing clergy to hold classes out of school hours. These classes are attended only by the children of parents who desire their offspring to be given such instruction.”—“Auckland Herald,” 11th February, 1914.

#### MR. HOLMAN'S FINAL STATEMENT.

“A copy of the above \* letter was referred to the Hon. W. A. Holman this morning. The New South Wales Premier

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\* A letter in the “Herald” dealing with Mr. Holman's statements.

said that he had already been approached on the same subject by Dr. Averill (Anglican Bishop of Auckland). In particular, Dr. Averill wished to know whether or not for the past 40 years or more State School teachers in New South Wales had given in the ordinary course of the school curriculum and in school hours Bible lessons from text books approved by the Education Department to all children whose parents did not take advantage of a conscience clause; whether the number of withdrawals of children under that class was practically a negligible quantity, and whether ministers of all denominations had during that period exercised the right given them by law of going into the State Schools during school hours for the purpose of giving definite religious instruction to the children of their own Church. On receiving the Bishop's letter, **Mr. Holman immediately cabled to the Director of Education at Sydney for specific information upon the question raised. In reply to Mr. Holman's cablegram, the Director of Education at Sydney stated that ministers were permitted to give religious instruction DURING school hours for not more than one hour each day. As part of the regular curriculum, Bible stories were given to junior pupils, and lessons were read by senior pupils from the Irish National School Board Old and New Testament readers. No religious instruction was given if parents objected, but the measure of abstention was very small, there being practically no objections except from Roman Catholics.**"—"Auckland Herald," 13th February, 1914.

## QUEENSLAND.

### The Hon. Digby Denham, Premier of Queensland.

In addition to Mr. Denham's official letter printed on page 104, giving his reply to the Roman Catholic Archbishop; Mr. Denham, when in Auckland, June, 1914, gave a statement to the newspapers as follows:—

"Personally I voted against the introduction of Bible-reading in State Schools. I am a Free Churchman, and inherently have an objection to what is called State aid. It seemed to me that this was an incipient form of State aid, and on this account I opposed it.

When the referenda had been taken I was a member of the Administration that passed the Bill giving effect to the decision of the people. Now, as a result of all I have seen and of enquiries I have made, I am prepared to say that if the opportunity came to me again I should vote for the introduction of Bible-reading, instead of opposing it, as I did on a former occasion."

This statement was subsequently challenged by opponents on the ground that Mr. Denham had voted for the introduction of Bible-reading at every division taken, reference being made to Hansard 1910.

It ought not to be necessary to point out that the votes referred to in Hansard 1910 are **votes on the Bill introducing religious instruction after the referendum had been carried**. Mr. Denham, in speaking of his own personal vote against Bible in Schools, referred to his vote at the ballot-box, where on the referendum he had voted against the proposal; but as a member of the Cabinet, he supported the principle of giving effect to the will of the people, though it differed from his own opinion.

On his attention being drawn to the statement of opponents that Hansard reported that he had voted for religious instruction, he cabled on the 16th June, 1914 (see "Dominion" of that date):—

"I opposed religious instruction in State Schools as private individual, and voted 'No' at the ballot-box; but as Minister voted for the Bill, thus giving effect to the will of the people. From official information and personal observation, am satisfied with working of Act."

Mr. Denham is an illustration of a case of one converted by actual experience. He had originally inherent objections to the proposal, and actually voted "No" at the ballot-box, but declares, as a result of his official and personal experience, that if the opportunity came to him again, he would vote at the ballot-box for the introduction of Bible-reading, instead of opposing it. The testimony of Mr. Denham as a one-time opponent is all the more valuable.

**The Hon. A. H. Barlow, ex-Minister of Education,  
Queensland.**

The Hon. A. H. Barlow, who was six years Minister of Education in Queensland, was asked to give his opinion on the subject of the Bible in Schools as likely to interest people in the Dominion, and is reported in the "Dominion," 20th February, 1913, as follows:—

Mr. Barlow said: "There was a great deal of discussion about the merits of the case, and we had a very stormy time in Parliament getting the Bill through, as I remember very well, having been the Minister in charge of the Bill. In the Upper House the Opposition was very determined from a certain quarter, but the Act finally passed with a two-to-one majority. This was in 1910."

What has been the result since?

"So far as I know no trouble has arisen in connection with religious instruction. I have heard no agitation against it. It runs smoothly, and there does not seem to have been any friction. Of course it took a little time getting into working order, but there has now been ample time to judge. As I have stated, one of the reasons why it works so smoothly is that there is no compulsion about it, the conscience clause making the lessons entirely optional. Yet there are very few withdrawals so far as I know, except by the Roman Catholics in large centres. In small places where they have no schools of their own the conscience clause seems to satisfy them. There was no attempt in the subsequent session of Parliament to create any agitation to repeal the Act."

What about the State aid aspect?

"Religious instruction in State Schools is not regarded as State aid to religion, but as lifting the barrier from the free exercise of religious liberty. There has been no increase in our educational votes in Parliament in consequence of the Religious Instruction Act. The expense of providing the reading books has been comparatively trifling. The definite religious teaching given by the ministers of religion or the substitutes is paid for by their churches, and the official in-

struction given by the teachers from the reading books is of a character which cannot be reasonably objected to by any person who professes even the faintest form of Christianity. All the State has to do is to open the door to these accredited teachers (some of whom are laymen and women). My own opinion is that this Act has made State aid to denominational schools more unlikely than ever."

But is there no claim for endowment?

"Of course there is. The Roman Catholics, as always hitherto, are pressing for that, but this is nothing new. They were doing that during the 33 years we were without religious teaching in the schools on the ground that the schools had no religion. They now object because the schools have religion."

What is the teachers' point of view?

"As a member of the Cabinet I should have been sure to have heard if there had been any serious objection on the part of the teachers. I never officially heard a single complaint, neither do I believe there has been one from a solitary teacher in the whole of Queensland, nor in their conferences and association meetings has any hostile resolution been passed. The parents, even when not themselves religiously inclined, do not evince any disapproval of their children having religious instruction, excepting in the case of the few persons who hold secularistic views."

**Mr. James Allan, M.L.A., Brisbane,** stated in the Nelson "Mail," 24th November, 1913:—

"Prior to 1910 State education in Queensland was secular. Under the old Act, instruction could be given by representatives of religious bodies, under certain conditions, before or after school hours; but this was practically unworkable, and become a dead letter. For some years later there was a latent growing feeling that the system was defective. The Roman Catholics, whose percentage number is nearly twice as many as in New Zealand, gave practical expression to their dissatisfaction by building schools of their own in all the chief centres. It was realised by the majority of the other churches



that a complete education must include something more than mere secularism. The Bible in State Schools League was formed, and under a special Act of Parliament, passed with few dissentients, the question was referred to the people by a referendum, taken on the same day as the Federal General Election in April, 1910. At that election the Labour Party returned all the Senators and a majority of the Representatives in the nine Federal electorates. The same electors carried the Bible in Schools referendum, by a majority of over 17,000. In the following session, the State Government brought in a Bill giving effect to the expressed wish of the people. It provided for a text-book, containing selected portions of Scripture, including the Sermon on the Mount, the Beatitudes, and other portions, containing the essentials of the ethics of our common Christianity, reference to which is interwoven in our literature and art. The text-book is read by the scholars, and simply explained by the teacher. In addition to this, a certain time, during school hours, is set aside for religious teaching by clergymen, or other authorised teachers, and the conscience clause exempted children whose parents may object to such teaching. The Bill met with strong opposition in both Houses. It was asserted that it would stir up strife and bitterness, and many other evils; but **it has been shown after two years' practical experience that all these fears were imaginary and groundless.** The system introduced is the same as in New South Wales, Tasmania, and Western Australia; but the Queensland text-book is slightly different in the selection of portions of Scripture."

#### **Mr. Peet, a Visitor to New Zealand from West Australia.**

Mr. John T. Peet, of Perth, West Australia, has been passing through New Zealand on a holiday trip. Mr. Peet was formerly Government Land Agent for West Australia, and is now the head of a leading land agency business. He **is an active member of the Congregational Church** in the city of Perth.



Mr. Peet was asked whether he had any testimony to give as to the way in which the Bible in Schools system works in his State. In reply Mr. Peet stated that he had resided in West Australia for 19 years, covering, therefore, the whole period since that system had been introduced. He could therefore speak with full knowledge, and he declared that the Bible in Schools system works smoothly in that State, and appears to give general satisfaction. He has never heard of any hitch. Ministers of all denominations take advantage of the system to visit the schools and give the lessons. The Congregational minister in Perth does this. There has never been any attempt to upset or vary the system. No such attempt would have the slightest chance of success. Even the Roman Catholics do not actively oppose the system, and there is no campaign against it by letters to the Press or otherwise.

Mr. Peet said finally that he had been much surprised to learn that there were some ministers and members of the Congregational Church and certain other Churches who were actively opposing the scheme. It seemed to him that these people were doing a very wrong thing in using their influence to keep the Bible out of the schools of the land.—“Dominion,” March 21, 1914.

### **Mr. J. H. Stanley, of Darling Downs, Queensland.**

Mr. J. H. Stanley, of the Darling Downs, a prominent squatter in Queensland, passing through Christchurch the other day, said, in reply to one of our reporters, that after a close experience of the working of the Bible in State Schools Act in Queensland, no one could have any hesitation in saying that it is one of the best measures that has ever been passed in that State. And at the outset a high tribute of praise must be rendered to Canon Garland, the Organising Secretary, who did yeoman work in the face of much opposition; but, aided by a gallant band of co-operators drawn from many denominations, the League succeeded in making its voice heard, and as a result of a referendum the people gave an overwhelming decision in favour of Bible teaching in the State.

Schools, and if to-day a referendum were taken for a repeal of the Act it would certainly be rejected by a very large majority.

Of course, the detractors of the League prophesied all sorts of evil things—it would lead to friction between clergy and the teachers, it would lead to friction with parents, and probably a godless teacher would sneer at the lessons he was obliged to impart. As a matter of fact it works automatically and smoothly, and there is no friction whatever. As to the last objection, it is too absurd for consideration. No teacher would be so foolish as to make exceptions before his scholars of the various lessons for the day. He would know perfectly well that if he imparted, shall we say, a history lesson with all earnestness to the children, and shortly afterwards gave them a Scriptural lesson with flippancy and indifference, he would soon lose all control over the school. It is well to know that not a single teacher has made any objection to the new system. Of course, if a parent wants a godless child no difficulties are placed in the way, or if any particular creed is desired the remedy is quite simple. The child need not attend the lesson given by the clergyman, and the parent can impart his particular creed to the child at home (and one can imagine him doing so), or for the matter of that a parent can no doubt obtain a permit from the Department to enter the school and give instruction direct to the child. A well-known atheist, on being questioned why he sent his children to a clergyman for Bible instruction, said: "I may not believe in it at all, and deeply do I regret that I cannot, but at any rate I will give my children a chance." Reasonably the State may say the same.

With the experience of Queensland as a guide the New Zealand Government should have little hesitation in adopting this system. If it were a plunge in the dark one might hesitate, but it is not so, and furthermore no objections can be brought against the system.

So far the League has kept away from politics, but should it become an election cry, query if any Government, unpledged, could stand against the vote. Many electors are probably indifferent, and prefer to "leave well alone," so long

as they are not asked a direct question; but if at an election they are asked the simple question, "Do you or do you not approve of the Bible in State Schools," the majority are not prepared to have it on their consciences that they gave a negative answer.—Christchurch "Press," June 15, 1914.

**From His Worship Mr. J. H. Prowse, Mayor of Perth (a prominent Methodist).**

I have made inquiries of those well acquainted with the operation of our educational system, which permits authorised religious teachers to enter our State Schools and give instruction to the children belonging to the Church of which the religious teacher is a member. Religious instruction by ministers or other persons duly recognised **is also permitted in the Secondary State Schools.**

**I speak also of my own knowledge.** I take a deep interest in educational matters, and my own children are receiving instruction in the State Schools either elementary or secondary.

**1. No difficulties have been experienced through teachers who are personally out of sympathy with religious instruction.**

2. (a) No difficulties have arisen with regard to ministers' right of entry.

(b) **In certain cases ministers of what may be called the Free Churches have arranged to combine classes.** This occurs (1) when classes are too small unless combined; (2) in some of the larger schools one minister would take, say, Class 1, another Class 2, etc.

(c) No difficulties have arisen through attempts at proselytising.

3. (a) In a few cases Roman Catholics have given instruction in State Schools, but only in a few. The attitude of the Roman Catholic Church is consistent. They have their own schools, and maintain them efficiently. The Inspectors

of the Education Department inspect and examine Roman Catholic schools. This inspection was at the request of the Church authorities.

(b) In very few cases the Roman Catholic clergy have availed themselves of the privilege to enter State Schools for the purpose of giving religious instruction to the children of their Church, and that only when Roman Catholic children were too far away from Roman Catholic schools to have the chance of attending.

(c) The State Schools and the Roman Catholic schools work amicably side by side. There is no open antagonistic attitude.

4. (a) In the cities, the State Schools are regularly visited as a rule. The English Church avail themselves very largely of the privilege. The Methodist, Presbyterian, and Congregational Churches also avail themselves of the right of entry, as far as I can say, in the order named. These three Churches now and again combine classes for mutual help.

(b) In the country schools, the English Church has greater opportunities of entering the schools, and to their honour they largely avail themselves of the privilege and other Churches for obvious reasons cannot avail themselves so frequently of the permission, but many ministers of these Churches in the country do their best to carry out their duty.

5. The Education Department, in their curriculum, specify certain work to be done under the head Scripture and Moral Lessons, and this is an internal part of the curriculum as much as the work specified in reading or any other subject. The Inspectors examine the children in the work set down as Scripture in each class.

The Act under which the Department works sets forth that "secular instruction shall be held to include general religious teaching as distinguished from dogmatic or polemical theology."

To show the exact work specified I quote the curriculum of the Education Department for Standards I. and VII. as set out in 1908:—

Standard I.: Scripture and Moral Lessons.—Simple stories from the Book of Genesis. Simple lessons on the leading facts in the life of our Lord. The Lord's Prayer to be learnt. Simple lessons on good manners and conduct, and laws of health.

Standard VII.: Scripture and Moral Lessons.—Lessons from the Book of Kings and Chronicles, Study of St. Matthew, Chapters V., VI., VII., XIII., and XXIII. Learn Psalm XC. and Hebrews I.

Lessons on health, temperance, and conduct.

6. The percentage of withdrawals from the general religious teaching by the teacher, as distinguished from the Special Religious Instruction by ministers and others, is very small indeed.

7. Children may be exempted from the general religious instruction in the school curriculum by notification in writing by the parent or guardian to the teacher of the school.

Further, "no pupil is to be required to receive special religious instruction (by ministers of religion) if the parent or guardian of such pupil objects in writing to such religious instruction being given."

8. **There is not the slightest agitation to abolish or change the system, in fact, it is very popular, and, in my opinion, founded on observations and from conversation with many parents, any such attempt would be strenuously opposed.**

I might mention in conclusion that **I was myself educated in the New South Wales State Schools, and during my school days was not conscious of anything approaching sectarianism.** The Scripture lessons were simply taught as history might be taught, and **none of the children availed themselves of the right of withdrawal.** I trace my knowledge of Scripture to these lessons more than to any other instruction I received.

City of Perth Town Hall,  
Western Australia,  
13th February, 1914.



## Another Visitor to New Zealand.

### Inspector Gripp, of the Queensland Education Department.

"The Bible in Schools movement has a staunch supporter in Mr. W. L. Gripp, an inspector of State Schools in Queensland. Mr. Gripp is at present on a holiday visit to New Zealand, and last night he gave some interesting views on the progress of the system as introduced in the Queensland schools some two years ago.

"Everything is working very smoothly indeed," he said, "and there has scarcely been one objection to the system. Exactly the same bogies were raised in Queensland before the Bible was introduced into the schools as are being raised here. The main objection to it from the few teachers who objected was that to introduce Scripture lessons would be overloading the curriculum. But as soon as the system was introduced, this bogey disappeared. **Half an hour a week is devoted to lessons from the Bible by the teachers, and the clergymen are free to enter the schools for one hour weekly to teach their particular denominational religion.** The children need not go if their parents do not wish them to; the system is purely voluntary, and any parent who does not wish his child to take part need only send the teacher a written objection, and the child is given other work."

Referring to the Scripture reading-books that were being used in the Queensland schools, Mr. Gripp went on to say that these had been compiled by a committee consisting of representatives of all denominations, and there had been no objection to their contents from any sect.

"No, in my opinion," concluded Mr. Gripp, "all objections which can be raised to the introduction of the Bible into the schools would vanish as soon as the system got into working order. I am in thorough sympathy with the movement. The effect of it in Queensland cannot yet be gauged, but I am convinced it will work only for the good of the people."—*"N.Z. Herald,"* May 13, 1913.

"Mr. W. L. Gripp, one of the senior inspectors in the Department of Public Instruction in Queensland, was the guest of a number of Wellington teachers at Godber's rooms last



evening, when an informal discussion took place on the subject of Bible lessons in schools as they are conducted in Queensland, in which State such lessons have formed part of the school curriculum for the past two years. Mr. Geo. Flux, headmaster of South Wellington School, presided, and, when introducing Mr. Gripp, explained that their visitor wished it to be understood that he did not wish to take up a partisan attitude, one way or the other—he was prepared to state facts in regard to the operation of the system as he had observed it in his official position.

Mr. Gripp then gave a short review of the system which had been adopted in Queensland as the result of the referendum which had been carried by popular vote. Under the system, teachers were required to give from half an hour to one hour per week to the reading of the prescribed text-book, while the clergy of the respective denominations had the right of entry for the purpose of imparting religious instruction on another hour in each week. As a matter of convenience to the school routine it was usual, in the larger schools, for all the ministers to come at the same hour, and take their respective adherents to separate class-rooms. In the smaller schools, where the accommodation did not permit of such simultaneous instruction being given, different arrangements had, of course, to be made. **From his own observation, he could say that there had been practically no friction,** and the influence of these lessons upon the ordinary work of the school—in regard to the time taken from the school week to meet the requirements of the Bible lessons and clergymen's visits, was not appreciable. The Roman Catholic Church was represented at the conference which framed the text-book, but beyond that took no interest in the school lessons.

In reply to a question, Mr. Gripp said that the school syllabus had not been modified when the Bible lessons were first introduced, but the Department was now preparing a new curriculum, lightening the ordinary school work a little.

Mr. W. T. Grundy (headmaster of the Clyde Quay School) inquired whether any of the teachers had suffered any disability on account of conscientious objections to their lessons.

Mr. Gripp pointed out that the Education Department in Queensland was highly centralised, and all appointments were made by the Minister. The question of local influence in regard to appointments, therefore, was not affected. He was not prepared to say whether that question would be affected by the introduction of the system into New Zealand, where the control of the system was decentralised. **With regard to the position of the school children in their relation to the clergymen who visited the schools, he could safely say that there was no proselytising—the parents decided what classes their children should attend.**

In reply to further questions by various teachers, Mr. Gripp pointed out that in Queensland the teachers were civil servants, and, as such, were not permitted to criticise publicly the policy of the Department.

Mr. C. Watson (headmaster of the Te Aro School) indicating the text-book, referred to the inclusion of certain matter having relation to the miraculous—a subject upon which fierce differences of opinion existed even within the churches. How was a teacher to deal with that?

Mr. Gripp: As it is in the book—just as it's there.

Mr. Grundy remarked that it would be difficult to treat the text-book as the other subjects of the curriculum would be treated by an intelligent teacher with modern ideas. The present idea was to encourage the child to ask questions. If a child asked questions how was a teacher to get over it?

"I don't know how he would get over it," said Mr. Gripp.

"Refer the child to the Minister?"

Mr. Gripp agreed that that would relieve the teacher of the responsibility.

After the discussion, refreshments were handed round, and the talk passed on to general topics."—"Dominion," May 23, 1913.

### **A Business Visitor in New Zealand.**

Mr. C. J. Garland, of Kalgoorlie, the representative of Albany, Bell, Ltd., a large business firm in Western Aus-

tralia, is in New Zealand on a holiday tour. Mr. Garland, interviewed by one of our reporters, expressed himself only too willing to give information about the working of the religious instruction system in Western Australia. He said:

‘I am a member of the Church of Christ, though not one of its ministers, and speak from that point of view. Kalgoorlie and Boulder have a population running into many thousands, having for their main industry gold mining. It is easy to imagine the various elements constituting such a crowd; but whatever else there may be divided opinions upon, the community as a whole is satisfied with the religious instruction in schools.’

What about ministers’ visits, to which objection is taken by some in regard to the New Zealand proposals?—There is a Clerical Association of the Free Churches on the goldfields who arrange amicably together what schools to visit. My own experience is with my own minister, who has no difficulty whatever in doing all the work he can in that direction; in fact, he approached me on one occasion to see whether I could take a turn in assisting him, seeing that the principal of the firm that I am associated with visits one of the schools in the metropolitan area of Perth; but pressure of business prevented me from complying with his request.

Do you find that any friction occurs between the Clerical Association and the representatives of the Church of England?—As far as I know, none whatever. In fact, Archdeacon Collick, I know, has only been too willing to agree with my own minister, so that clashing of engagements does not take place.

Do you know anything about the Scripture lessons given by the teachers?—Nothing of special detail, except that a month or two back a Presbyterian minister whom I know took pains to supply all the children desiring them with a pocket edition of the New Testament for use in school, for which he found there was a great demand. This is an example of the way in which ministers and teachers co-operate. The reason I say I do not know much of the details is because no one ever hears anything in the way of controversy or friction about teachers’ lessons. So far as I know, every teacher gives the lessons, and I certainly never heard of any teacher, no matter

of what faith or want of faith, raising any difficulty. **The main thing I know is that the system is elastic, and the Bible gets into the school, which is the chief thing aimed at.** Even if there were sometimes just a tendency to sectarian feeling, it is well worth the risk, to get the Bible there, for I am a great believer in the Bible getting into the hands of the people, no matter through what avenue.

Mr. Garland said to our reporter: "I notice you have Canon Garland here. What is he doing?" To which our reporter replied and asked if Mr. Garland was any relation of his namesake? "None whatever, but I remember some years ago in Perth Canon Garland was engaged in public life, and is still remembered there for his work in getting this system into the schools. I hope that my own Church here in New Zealand is heartily supporting the movement."

## **NEW ZEALANDERS' ENQUIRIES IN AUSTRALIA.**

### **Miss Wilson's Personal Enquiries in Sydney.**

Sir,—That deputation which recently waited upon the Prime Minister in protest against those who want to improve our National Education should do what I did. While in Sydney last month I thought it a good opportunity to go to a State school to see with my own eyes and hear with my own ears how the system of Bible in Schools works there. I first went to the Department of Public Instruction and saw Mr. Board, the Director of Education, who gave me a card of introduction to the headmasters and mistresses of any school in Sydney. I chose the Darlinghurst School, as it was the closest to the place where I was staying. It is a large school with an attendance of about 600 children, built in the most up-to-date and modern style; in fact it is quite a model school and not long ago was visited by an architect from New Zealand who wished to study the plan for future use in this country. I was kindly received by the headmaster and mistress who took a great deal of trouble to make my visit interesting. I was allowed to hear five different classes instructed in Bible and in moral lessons. A Bible lesson on the journeys of St. Paul was given to the senior boys; it was taught with map and blackboard like an ordinary history or geography lesson,

the boys first reading verse about from the Bible text book. I had a talk with the headmistress of the same school and she spoke most warmly of the good influence in school the visits of the clergy had on the children. I asked her if any of the children ever used the conscience clause, and she could only remember one girl who said her father didn't wish her to attend Bible lessons. At my request the head-mistress put her opinion into writing: "Throughout a service of over 20 years in the public schools of this State I have never found any evidence of friction due to our system of religious instruction and moral teaching." Before leaving I wrote my name in the visitors' book in the headmaster's private room. I noticed the visitors' list during June and July included the names of ministers of Methodist, Anglican, Presbyterian, Congregational Churches, and Jewish Rabbi, etc. The headmaster also spoke warmly of the success of the system and seemed surprised that we in New Zealand had not admitted the Bible into our schools; he wrote the following:—"The special religious instruction at Darlinghurst works very smoothly. Ministers of all Protestant denominations attend regularly and give an hour's lesson once a week. They work harmoniously. The State Scripture books are read under the guidance of the teachers and lessons in civics and morals are also given by them."—I am, etc.,

NANCY WILSON.

Lethenty, Bulls.

("Press," Christchurch, 30th August, 1913.)

### **Letters to an Auckland Citizen from Methodist Ministers.**

The Parsonage, Penrith, N.S.W.,

August 12th, 1914.

Dear Mrs. Costello,—I received your letter this morning and as you request hasten to answer it by return of post.

Well, it does seem strange that anybody should imagine that the splendid system of religious instruction in schools should tend to increase crime.

It tends altogether the other way.



Do not the New Zealand people know that the people who are fighting against the privilege of giving religious instruction are the people who furnish the increase in statistics of lawlessness, etc.?

There are many contributing causes to criminality and wrongdoing.

The Controller of Prisons the other day said there was an encouraging decrease in adult criminals but an increase amongst youths of a certain age, and this he said was owing to the quality of the picture shows and other like contributing causes.

Not a word about ministers giving religious instruction.

The fact is that the ale-house—intemperate parents who neglect their children—and immoral pictures and literature are the real causes of the downfall of our boys, which would be much worse if it were not for the warnings and instruction they constantly receive in our public schools and Sunday schools.

The criminal statistics show a very encouraging decrease according to the recent and last statement of the Controller of Prisons.

I regard my hour with the children every week of the utmost value to them and their future welfare and I hope New Zealand may follow the noble lead in this matter of New South Wales.—With kind regards, yours in His service,

J. TARN,  
Methodist Minister.

Parramatta, N.S.W.,

August 12th, 1914.

Dear Mrs. Costello,—Your letter is to hand. I hope you will have great success in the good work you are assisting.

I notice your reference to the effects of Bible teaching in schools as reported by one evidently not in sympathy with such teaching.

Of course you know that our system of education in public schools is claimed by us, and admitted by others, to be one



of the best in the world. The facilities for religious teaching are just and liberal.

**It has been my duty and I have always esteemed it a great privilege to give religious instruction in the schools for forty-nine years in various circuits.**

During the whole of that time I have maintained the most harmonious relationship with the teachers—I have had from them the most hearty welcome and every assistance I needed—in that long term of service.

The children seemed to me to appreciate the Scripture class and many of them showed a great improvement in Scriptural knowledge and I have reason to believe that the effect of this teaching was for their good in after years of their life.

Our Act leaves very little to be desired, and if they could get one like it in New Zealand the way would at once be open for the Bible.

An objection, you say, “People are more degraded, and there are more convictions since our Bible was introduced.” The writer has really said nothing. I question the statement altogether. But if there are more convictions there are four times as many people to select the convicts from. If so, then it is surprising that our gaols are becoming more empty every year.—With very kind regards, yours sincerely,

CHARLES JONES,

Methodist Minister.

### **Mrs. Nield's Personal Enquiries in Norfolk Island.**

A little over three years ago I was on a visit to Norfolk Island. The school building there for the children of the islanders—that is, the descendants of the former Pitcairn Islanders—is situated in a central part of the island.

One day I noticed Dr. Comins (of the Anglican Church), Mr. Smith (of the Methodist denomination), and Mr. Mitchell (S.D. Adventist minister) wending their way to the school-buildings. On enquiry I was informed that on an appointed day of the week (or two days) these pastors of each church respectively went to the school to give Bible instruction to

such children as belonged to his church. Had I understood at the time what a large question the "Bible in Schools" is, I would have looked into it more thoroughly. I thought at the time that the idea is certainly one that should do away with all prejudice, and one to commend itself to those who make it a matter of conscience **not** to have the Bible in the public schools.

I understood afterwards that the usage in the Norfolk Island school of giving the Bible lessons was, or rather is, known as the N.S.W. system. In Norfolk Island the plan is an entirely satisfactory one.

ROSALIND A. NIELD,

Tasman Street, Wellington.

February 5th, 1914.

**Statement by Norman Roderick McKenzie, Inspector of  
Schools, Auckland.**

In the years 1901-02 I paid an extended visit to Australia and made careful enquiries regarding educational matters, **including the question of religious instruction in the State schools of New South Wales.** As I had official letters of introduction, I was afforded special facilities for investigation. Since then I have kept in touch with educational movements in Australia.

A long and varied experience as student of education, teacher and inspector has convinced me that religious instruction is urgently needed in the public schools of New Zealand, and my Australian experience has persuaded me that the system in force in four States of the Commonwealth is well suited to the requirements of our Dominion.

I have learnt that the system is favoured by a vast majority of parents and guardians, that it causes no more difficulty to the teacher than any other school subject and that it gives rise to no sectarian bitterness among the pupils.

It does not lead to over-loading the syllabus. A wide course of reading is recognised by experts as a distinct advantage to the children, and the Bible merely takes the place of some other book of less literary and moral value.

I did not find any evidence that any denomination attempted to "capture" the schools for its own ends. On the

contrary, I was forced to the conclusion that the charges in this connection made against a certain branch of the church are quite baseless.

I may add that, prior to my study of the Australian education system, I was opposed to religious training in public schools. A first-hand knowledge of that system and of the needs of our own schools has fully convinced me of the vital importance of introducing some such system into New Zealand.

(Signed) N. R. McKENZIE.

July 21st, 1914.

**Letter to an Auckland Citizen from an Australian Teacher.**

Claremont, West Australia,

17th April, 1914.

Dear Mrs. Dunningham,—In reply to your letter of the 23rd ult., enquiring about religious instruction in the schools of this State:—

There are two kinds of religious instruction, "special" and "general." The former is given only by ministers or authorised delegates of the different churches. It is not a matter of departmental supervision or examination. For half an hour a week in the schools visited by special religious instructors we hand over our scholars to their care. Children are withdrawn from these classes only on the written authority of the parents; without this children must attend the class held by the minister or delegate of their church. In my last school, an agricultural centre, the visiting ministers were Rev. Father Reidy (R.C.), Rev. Mr. Dundas (Meth.), Rev. Dr. Parish (C.E.), Rev. Mr. Gilman (Bap.), and Rev. Mr. Smith (Pres.). Their coming did not disturb our work, because it was arranged for on the time-table, and their visits I always regarded as beneficial to the general interests of the school. Besides the advantage to the scholars of contact with educated men other than teachers, I gained the support of five persons who were, from personal experience acquainted with the life of the school, and were thus able to further the general interests of the scholars in non-departmental matters. My school was the richer in many ways for the unofficial and

certainly unofficial help which these gentlemen so cheerfully gave us.

“General” religious teaching is given from the Bible by the ordinary school staff. The curriculum for each class is enclosed herewith. Dogmatic teaching is prohibited. The parents’ wishes on the subject are expressed in writing when filling in the child’s admission form, one question on which being, “Do you object to your child receiving general religious instruction from the teacher?” When the answer is “yes,” the child is withdrawn from class during this lesson. Speaking from 15 years’ experience as a headmaster, I find that, of the Christian sects, Roman Catholic children are usually, though by no means invariably, withdrawn from this class. Of the remaining Christian churches, less than one per cent. of the aggregate number of children who have been my pupils have been withdrawn from “general” religious teaching.

As to the attitude of the teachers themselves towards this subject, we have a strong and active Union and a fearless outspoken teachers’ paper. Neither Union nor paper has, to my knowledge, found it necessary to suggest any alteration in our present system.

Personally I should deplore the absence of Bible teaching from my curriculum. Since one of the most, if not **the** most, important function of a school is character building, the Bible is invaluable as furnishing the best possible material for this work. Further, there are outstanding Bible characters, and portions of Bible teaching so universal and fundamental in their application that it would be foolish to keep children in ignorance of these, or to fail to take practical steps to secure their being taught.

I sincerely hope that success may reward the efforts of those endeavouring to introduce the Bible into the schools of your country, and that a method may be found which will satisfy all reasonable people who have taken sides on the question.

Yours faithfully,

(Sgd.) C. R. JAMES.

**Letter to a Wellington Citizen from an Australian Teacher.**

Seymour Street, Croydon Park, Croydon, N.S.W.,

6th May, 1914.

My Dear Mr. Cocks,—In reply to yours of the 1st inst. I have pleasure in stating that, after **an experience of fifty years as a teacher**, I can speak with the strongest conviction upon the questions submitted by you. I have taught in the following schools:—Newcastle (pupil teacher), Fort Street Model (assistant), Mudgee (headmaster), Wagga Wagga, Young, and Croydon Park.

**There is but one opinion among teachers, and that a unanimous one as to the beneficial effects** of the religious instruction given in the public schools of New South Wales.

As you have submitted a list of questions I feel it is due to you to answer them categorically:—

1. Has it led to any sectarian feeling?

Emphatically no.

2. Have the teachers felt any conscientious difficulty in imparting the instruction?

None whatever.

3. Have the visits of the clergy or accredited teachers caused any difficulty in the school arrangements?
- None whatever.

4. In your opinion has the system made for all round good among the scholars?

Most emphatically Yes.

I remain, dear Mr. Cocks,

Ever faithfully yours,

(Signed) JOHN DART.

**Letters Received by a Congregational Minister in Auckland from Australian Teachers.**

Girls' and Infants' State School,

Toowoomba North, Queensland,

2nd October, 1913.

To the Rev. W. A. Keay,—I feel sure that the Scripture lessons when given regularly by the ministers are a great power for good in the school.

(Signed) F. E. YARDLEY,

Head Teacher.



State School, No. 499,  
Toowoomba East, Queensland,  
1st October, 1913.

To the Rev. W. L. Moffatt,  
Congregational Church,  
Toowoomba.

Dear Mr. Moffatt,—I promised to give you briefly my opinion on the matter of ministers of religion giving religious instruction in State schools.

I am of opinion that it is beneficial for the children to come in contact with trained educated ministers of religion; it is good both morally and intellectually. Also the special subject of instruction, the Bible, is, as a classic not sufficiently read by the young people as a rule in Australia, and on this account the visits of ministers of religion to the schools, as giving an impetus to the reading of the Bible should be encouraged.

Yours very truly,  
(Signed) J. E. FOWLER.

**From Mr. J. A. Johnson, M.A.**  
**Formerly of New Zealand, Principal Hobart Training College.**

Hobart,  
21st November, 1912.

Dear Mr. Stinson,—I am very pleased to give you the information you ask for in regard to Bible-reading in the State Schools of Tasmania. The system works splendidly, and as far as I know, no “difficulties” arise in the actual working. Accustomed as I was to hear the usual “bogies” raised in New Zealand, I was and am more than gratified at the results as seen in actual practice. I might say that I see the system at work only in the Practising School, the largest and best in the State, but I am told that it works well everywhere. I saw a Scripture lesson given the other day by one of my young students, a Roman Catholic. It was a simple Bible story to young children, told and illustrated beautifully. The teachers and children seem to me to like the lessons.

The system simply is this: half an hour after assembly every morning is given to Scripture. In the Practising



School, the clergy of the different denominations come taking their children in separate rooms two mornings out of the five, the teachers taking the others. No difficulties arise in connection with this separation. On the other three mornings the teachers take their own classes for Scripture. The clergy may come every morning, if they choose.

You ask if there are any practical difficulties. Yes, I have heard of one case. A young Methodist minister was particularly good with children, a most interesting teacher, and the little Anglicans from the adjoining class-room used to sneak in to the "popular" man without the teacher's knowledge! As this is the **only** difficulty I have to relate after six years' experience, you can understand how smoothly everything works.

The points to be noted are:—

- (1) Daily Scripture lessons are on the time table.
- (2) If a clergyman comes, his children go to a separate-room under his charge.
- (3) To simplify matters the clergy arrange to come on the same mornings.
- (4) The teachers give the lessons, just as they give other lessons on the time table.
- (5) The Bible narratives are mostly dealt with, and much care is taken to make the teaching vivid as in the case of, say, the English lesson or Literature lesson.

I may mention that hymn-singing is a very popular feature in the schools here. Often between two lessons a minute's breathing space is given by singing a simple hymn.

After my experience here I have no hesitation in recommending New Zealand to adopt the Tasmanian system. It works smoothly, raises no friction between the children, and brings no trouble between teachers and parents. The lessons are not only "**Scripture**" lessons, but provide material for excellent "**language**" lessons as well.

I shall see from New Zealand files how you succeed.

With sincerest regards,

Yours very faithfully,

(Sgd.) JNO. A. JOHNSON.

## THE REV. HERBERT COATES.

**Presbyterian Minister, Renwicktown, Marlborough.**

Personal Experience of the System in Tasmania and New South Wales.

I have read carefully in Auckland and Wellington papers the pros. and cons. in connection with the Bible being introduced into our National schools in New Zealand. But I have failed to see why the teachers or those opposed to it have taken the stand they have, in the face of what Australia can produce. However, to be brief, I wish to state facts clearly in the matter of Bible teaching in schools in New South Wales and Tasmania. I laboured for three years in Tasmania and visited the schools there twice weekly, first in the Deloraine district and afterwards in the North East district, and went into a great number of schools regularly and had every opportunity of viewing the position from all sides as a Victorian, and my verdict is this: In no single instance did I observe any ill-feeling on the part of teachers or parents and even from our sister Church of Rome, in the matter of religious instruction in the schools I visited; and furthermore, during the time I resided in Tasmania, I never heard or saw in the papers anything in variance to the Word of God being taught in the National schools. I came in touch with teachers belonging to all churches, and my weekly visits were always welcomed.

I may add this, of all the different States I have lived in, Tasmania has always appealed to be as a country that honours God and His Word, and reverence amongst the youth of the land is something to be admired and proud of. I attribute this to the teaching of Scripture in the schools. The same thing applies to New South Wales, where the Bible has been taught for nearly half a century. During the few periods I worked in this State, I had every opportunity afforded me to review the system at work, not only in Sydney but in the far northern parts of the State. And I am loud in my praise and admiration of the way teachers received me in the many different schools visited. Even Roman Catholic teachers in the schools there welcomed my visits, with as much kindness and brotherly fellowship as did Protestant teachers. One large

school I used to attend twice weekly, the headmaster was an Agnostic, and yet I was always welcomed to the school in the kindest possible manner.

Never, in all the course of my work either in Tasmania or New South Wales, did I see or hear of any strife caused by the introduction of Scripture into the work of the school. I can testify to this, for I have lived in both States and have watched carefully the system in both places. I have a deep interest in the progress of this young country, and naturally long to see our children enjoying the same Christian privileges enjoyed by our children across the sea. I was astonished to find on landing in this progressive land, that God is not taught in the National schools.

I would be pleased to answer any enquiries by letter or personally.

## **A NEW SOUTH WALES TEACHER IN NEW ZEALAND.**

### **INTERVIEW WITH MRS. ATTWATER.**

Since the question of the Bible in Schools looms so very large upon the New Zealand horizon, it may be of some interest to readers to learn, states the "Dominion" of 17th February, 1913, what Mrs. Attwater, an Australian lady at present touring New Zealand, has to say concerning its operation in Australia.

Mrs. Attwater, who has retired from the Department, and now lives at Grafton, was a teacher in New South Wales for fifteen or sixteen years, and was for some time upon the staff of the Model School in Fort Street, Sydney, so that it is out of her own personal experience and knowledge that she speaks.

The time that the Bible was not brought into the schools is a time she cannot remember hearing of, as it seems to have been there from the early days of the colony's history, and there is no State school in which it is not read. The Model School, of which she speaks particularly, is a very large State school, and is attended by about two thousand scholars. It is divided into three departments—primary, for the young children; secondary, for those more advanced; and the High School, attended by students studying for bursaries, university degrees, and so forth.

**All religious denominations are represented by the children attending the school,** and religious instruction is given twice a week, one hour for the primary school on one day, and an hour for the more advanced departments on another day. This instruction is given by acknowledged religious instructors, representing the different denominations, and if the parents of the children do not wish them to attend these lessons they are sent into another room and take some other branch of their curriculum. They are never compelled to attend them. If it can possibly be arranged, all the different religious instructors come upon the same day, and at the same time, giving their lessons in different rooms, but if that can not be done by one or other, it is fitted in to another time. There was never any friction nor trouble experienced in fitting it in. Mrs. Attwater said that the only ones who did not attend the classes were the children belonging to Roman Catholics. Many of the children belonged to that faith. In addition to these two hours a week, a portion of the Irish national text-book is read by the teachers to the children every morning, with explanations by the former.

“It is, in fact,” said Mrs. Attwater, “a Scriptural history lesson, **nor is there any objection made to it either on the part of the teachers (no matter what their own religion may be, or lack of it), nor on the part of the children’s parents.**” Another thing is that the children appear to be thoroughly interested in their religious lessons.

Asked as to whether any unruly behaviour resulted from having an outside instructor for these lessons, sometimes one whose life-work does not lie in teaching children, Mrs. Attwater replied to the contrary. In all her experience she had only known of one case, and that was in a school in a rough district. Nor was there any loss of discipline or noise, or waste of time, when children who did not wish to attend the Scriptural lessons were leaving the room to attend another lesson.

Mrs. Attwater gave an emphatic denial to a question as to whether the matter of religion played any part in the matter of appointments in school. The Department made no distinction whatever, and did not know the religious convictions of its teachers, or their lack of them. If by any chance

they did know, it was not allowed to influence the heads, and they made their appointments upon merits alone.

### A QUEENSLAND TEACHER IN NEW ZEALAND.

Miss Halstead has been for 12 years a teacher at Brisbane, teaching in the same school, which has an average daily attendance of 1000 children. Asked about Bible in schools, she said that there was a great deal of controversy in Queensland about the system before its introduction, and many difficulties were anticipated. She herself had some fears, but its introduction was made with so little difficulty that **it seemed to come into the school on oiled wheels**, and in a week or two she found that her own fears had been perfectly groundless.

Does the right of entry emphasise sectarianism?

"Certainly not; we don't know what it means. In my school the ministers come together on the same morning of the week, the whole school is assembled as usual, and the only difference that morning is that the headmaster calls out 'religious instruction,' and the children, instead of coming to me or their ordinary teachers, go to their religious instructors, and see no more difference in going to them than they would in coming to us for some other lesson."

Does it interfere with the time-table?

"The school hours are just the same now; the syllabus had to be revised. **We teachers consider that the visits of the ministers help us in creating a tone in the schools and bring an enlargement of the children's minds.** That the ministers are welcomed by the children is apparent by their faces, and that they are also welcomed by the parents is shown by the withdrawals from ministers' visits being so few that they might be counted on your fingers. Ministers' visits are not more disturbing to the order of the school than the visits of the doctors and dentists, who come to inspect and examine the children periodically."

What about the Bible lessons and the teachers?

"**I have 30 fellow teachers in my school.** I don't know the religions of all of them, but I do know that some of us differ in our religions, but **there was not one of us that found the least difficulty with the lesson books.** As a matter of fact,



I think **everyone of us has welcomed the substitution of a Scripture reading lesson for some of the matter which is displaced in our syllabus.** Here again the withdrawals are very few, except the Roman Catholic children, and these latter go on with some other subject in which they may happen to be weak. There is not the slightest friction or ill-feeling in regard to the matter."

Teachers here are urging that there are political and religious disabilities imposed on teachers in Australia in consequence of religious instruction.

"All I know on this point is that regulations published 30 years ago imposed political and religious disabilities on the teachers of Queensland, that is more than a quarter of a century before there was any religious instruction in the State schools; consequently **religious instruction is not responsible for these disabilities.** As a matter of fact, the disabilities are not imposed upon us as teachers, but as members of the Civil Service, to the whole of which these regulations apply. I have heard very few teachers resent these political disabilities; certainly they do not interfere with our attending political meetings, or exercising our franchise, or attending church. They would prohibit us making a political speech; but they do not interfere with our religious interests. Teachers are churchwardens, elders, circuit stewards, and are prominent in speaking as members of assemblies, conferences, and synods, and of every other kind of ecclesiastical organisation. They take part in services, and are organists, Sunday school teachers, and choir members. I myself am the head of a Church Girls' Club. The regulations simply hinder us being used to do the proper work of a regular minister of religion."

And what about the teachers?

"I would prefer to say nothing about their attitude, because I cannot think they would oppose it if they had my practical experience of it; but what does surprise me about the teachers is the number of people who have mentioned to me their objections to the teachers having anything to do with the lessons. This week at a public gathering a lady, whom I do not know, got into conversation with me, and told me there were too many of the teachers whom she did not trust.



Similar remarks have been made to me in the train and in every town I visited. During the whole of the controversy in Queensland not one person ever spoke to me in a similar strain about our teachers there. I have met some of the New Zealand teachers, and they were just as good as ours, which makes the prejudice I have heard quite incomprehensible to me.”—“Dominion,” February 17, 1913.

### STATE AID TO ROMAN CATHOLIC SCHOOLS.

Letter from the Premier of Queensland to the Roman Catholic Archbishop, read in the Queensland Parliament, 25th October, 1911 (Hansard, 1911, page 1770):—

Chief Secretary's Office, Brisbane,  
3rd August, 1911.

My Lord,—I have received your letter of 8th July, but have been prevented from replying sooner by pressure of public business, consequent upon the opening of Parliament, and I trust that you will overlook the delay.

Incidentally your lordship refers to the action the Government have taken to improve the health of the children, particularly in the West, where the prevalence of eye troubles rendered some such action most desirable, and I think you scarcely do the Government justice in regard to this matter. In any case, let me state the lines on which the Government are acting, and will continue to act. We have erected wire gauze on windows and doors on many of our schools, but we cannot undertake to erect or maintain gauze on privately-owned school buildings, whether belonging to religious denominations or to private individuals. We have also arranged for medical examination of the children, and for the giving of advice, and in some cases of remedies free, and those advantages are equally open to all the children who present themselves at the times and places appointed (when available, hospitals), whatever school they attend.

Your lordship also complains of recent legislation permitting Bible lessons in State schools. As to this I assume the following facts are not in the controversy:—

- (a) The Bible lessons were introduced into the State schools as the result of a referendum majority of

17,547 upon a vote of 130,909, 7651 votes being informal.

- (b) The lessons which I send you for your perusal have been framed with the most scrupulous care to exclude any denominational, sectarian, or controversial matter, and are such as, in my opinion, cannot fail to be conducive to the moral and religious improvement of those who study them.
- (c) The clergy of your denomination have the right of free access to the State schools for the purpose of giving religious instruction to the children of that denomination under regulations framed in accordance with law.

Under these circumstances, I contend that there is no just ground for complaint against the decision of the people being given effect to, nor do I see any special connection between this subject and the subject of endowment.

Your lordship's main purpose, however, is to ask me whether the Government have any intention of proposing endowment to your schools. In reply, I may say that the Government have no such intention, as they are of opinion that a majority of the people of this State are opposed to grants of public money to any religious denomination for educational purposes.

I have, etc.,

(Signed) D. DENHAM.

**QUEENSLAND EDUCATION DEPARTMENT,  
September, 1913.**

Question 1. Is the system acceptable to your Department and the teachers generally?

Answer: The Department has loyally fallen in with the decision of the people as expressed through the Referendum in regard to religious instruction. The regulations on the subject have been very carefully drawn up and the interests of all have been safeguarded as far as possible. Every effort has also been made to administer the regulations tactfully and judiciously. A copy of the regulations and of each of the various forms is attached:

Question 2. Do any teachers object to give the lessons?

Answer: No applications to be excused from giving the lessons have reached the Department.

Question 3. Are any scholars withdrawn from the lessons?

Answer: The Department has no particulars. Under the regulations, any parent or guardian desiring to withdraw his child who is in attendance at a primary school from all religious instruction at that school is required to notify in writing to the head teacher is required to notify in writing to the ceipt of such notification the head teacher exempts the child from attendance at religious instruction and issues a certificate of exemption. The teacher is not required to furnish the Department with information as to exemptions.

Question 4. **Has any sectarian feeling been engendered between either teachers or scholars in carrying out this system?**

Answer: **Not so far as is known to the Department.**

Question 5. Is the permission to visit schools generally availed of by ministers of religion?

Answer: The attached extract from the annual report of the Department for 1912 affords particulars.

Question 6. Can you give the number of visits annually made by the ministers of each religious denomination for the purpose of imparting religious instruction?

Answer: (a) The **Scripture** lessons are given by the State school teachers. (b) The extent to which ministers of religion availed themselves of the opportunity to visit the schools for the purpose of giving **religious instruction** may be gauged from the attached copy of a return which was furnished to the Legislative Assembly in July last.

Copy of Parliamentary return, Queensland, Thursday, July 24, 1913, referred to in Question 6:—

# RELIGIOUS INSTRUCTION IN STATE SCHOOLS DURING SCHOOL HOURS, QUEENSLAND.

\* Return for the Twelve Months ended the 31st December, 1912.

## Totals for 1912.

Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
5,782	24,573.8	26,727.2	26,081.1	27,125.7	24,580.7	28,135.1	28,845.2	28,738.75	28,744.57	29,865.03	20,512.2

## Totals for 1911.

Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
—	949.1	4,438.8	7,161.1	10,147.1	16,280.26	21,033.25	23,607.8	25,995.28	26,634.15	26,560.13	21,426.8

## Totals for 1913.

Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
15,239.1	27,200	28,557.8	28,048.2	30,695.4	29,690.2	30,121.3	31,048	30,316.6	31,228.2	30,526.8	17,526.6

[NOTE by D.J.G.—The totals for 1913 were obviously not included in the Return sent out for 1912, but are now added by me to bring the information up to date. The figures for 1913 will be found on p. 31 of the Departmental Report submitted to Parliament, 1914.]

\* This Return gives the number of children instructed by Ministers or their substitutes.—D. J. G.

**ROYAL COMMISSION ON EDUCATION, SOUTH  
AUSTRALIA, 2nd MAY, 1912 (Page 137).**

R. H. Roe, Inspector-General of Schools, and chief professional advisor, Queensland:—

5343.—“Has the curriculum been extended during recent years?” “Yes, considerably. In the new schedule, which was introduced about five years ago, nature knowledge was substituted for the old object lesson, and it is a much wider subject, of course, embracing many lines of science. Civics and morals were introduced, and manual work was extended in the direction of brush-drawing, and we have gone in for advanced needlework and cookery for the senior classes. We do not do the latter work in the schools, but we send scholars to the technical colleges where they exist, and pay for such pupils. Kindergarten work was also introduced, and during the last year or so we have had Bible lessons introduced, and religious teaching by the ministers, who are allowed to come in. That takes part of the school time. Further, we have physical drill and authorised games introduced, and the junior cadet universal service-training. All this has involved inroads upon the time while the teacher had available for the teaching of the old subjects, and the difficulties have had to be overcome by more effective teaching and by dropping unnecessary parts of the old curriculum, but mainly by effective teaching on the part of those managing the schools.” “What do you do here in the matter of religious teaching in schools?” “There are two reading books that were compiled by the Department, one junior and one for senior classes. The junior class book consists of the stories of the Bible—Joseph, Abraham, Isaac, Moses, etc.—given, as far as possible, in the language of the Bible. In the senior class book are selections on the most beautiful Bible passages. These are read for at least one-half-hour, generally for two half-hours a week, in the schools by the children, under the supervision of the teachers. The teacher is expected to take this

like any ordinary reading lesson; that is to say, he will question the children as to their proper understanding of the words and as to point of the moral involved, but he is not supposed to go in for dogmatic teaching or to preach a sermon, but to deal with the question of the literary beauties and proper understanding of the text. The inspector will ask him what passages he has read. The teacher has to keep a record of them. He need not read the books right through; he may choose his own lessons. A knowledge of what has been read is expected from the children at the inspector's test, which is for the ordinary reading book."

5351.—"The inspectors examine them on the reading?"

"Yes."

5352.—"How do the Roman Catholics deal with this question? What do they think of it?" "They have not said. They denounce the whole system. Their children are withdrawn during the Bible lessons, and the Roman Catholics have made these lessons an additional reason for advocating the establishment of separate schools for the teaching of their children and an additional ground for claiming Government aid for their primary schools."

5353.—"Is it compulsory for the child to be present during the Bible lessons?" "No. Any child bringing a note from its parents can be withdrawn from the teaching of the Bible lessons. The number of such applications has been comparatively few, except in the case of the Roman Catholics."

5354.—"Is there any objections by the Roman Catholic teachers to reading the lessons?" "No."

5355.—"And the system is working well?" "On the whole there has been wonderfully little friction. It has gone far more easily than was anticipated." "Have you any means of checking the standard of education at private primary schools?" "Yes; they are inspected. Primary Roman Catholic schools and private Church of England schools are inspected by our



inspectors at their request. The Roman Catholic authorities are very glad to get their inspecting done for them, and so are the Church of England people. Reports are furnished to the Department and also to the private school authorities, but we take no action on the reports. If the state of the school is unsatisfactory we do not censure the teachers or anything of that sort. If you offer Government inspection of your private schools I think they will be glad to get it."

### N.S.W. INSPECTORS.

Extracts from reports of Education Inspectors in New South Wales, for the year 1912, from the "Public Instruction Gazette," 30th April, 1913.

Mr. Senior Inspector Thomas (Moss Vale District) says:—

"Direct Scriptural instruction finds its place in every school, and is supplemented by a course of moral lessons drawn either from the Scripture lessons or from other suitable sources. The teachers' efforts are well supported by the local clergy and accredited lay teachers working under them, many of whom visit the schools with commendable regularity."

Mr. Senior Inspector Friend (North Sydney District), says:—

"Morals and Scripture are satisfactorily dealt with, as a rule. The reading of Scripture in the upper classes, however, sometimes encroaches too much upon the periods which should be devoted to oral instruction in the subject. Temperance teaching receives proper attention in most schools, and the development of manly and womanly qualities in the pupils receives the earnest effort of many teachers.

"The moral atmosphere of the bulk of the schools is very satisfactory. Steady uniform control, acquiescent obedience, and a capital working spirit, obtain in nearly all schools. The personal authority of the bulk of the teachers is exercised wisely; the government is kindly; and corporal punishment enters little into the management."

Mr. Senior Inspector Blumer (Bathurst District) says:—

**"Scripture and Moral Lessons.**—These receive regular attention. In one-teacher schools it is found best to give these lessons as narratives, illustrative of Divine Power, Wis-

dom and Benevolence. Where there is more than one teacher, the elder scholars read the prescribed Scripture books.

“Every facility for special religious instruction is afforded to visiting clergymen and accredited teachers.

“Most of the indirect moral teaching is by story-telling and by special lessons as occasion demands.”

Extracts from reports of Education Inspectors in New South Wales, for the year 1912, from the “Public Instruction Gazette,” 30th April, 1913.

Mr. Senior Inspector McKenzie (North-west Sydney District) says:—

**“The Old and New Testaments of the I.N.B. are read regularly,** and religious teaching of a non-sectarian character is given as required by the Syllabus and by the Public Instruction Act. The whole trend of the teaching has a moral tendency, and the teachers never miss an opportunity for emphasising moral truths leading to a respect for everything which is good, and especially to a reverence for and trust in the Deity.”

Mr. Senior Inspector Walker (Southern Newcastle) says:—

**“Scripture.**—This subject, with associated moral stories, is excellently treated in Infant Schools. A special feature of Infant School work is the graphic manner in which stories are related. In the hands of some of our teachers the characters live in the words of the teller, and pupils listen intently, showing in their faces the effect on their minds, as the story progresses. The power to tell a story well is a great gift, and the teacher who possesses it should never fail to rivet the attention of the class.”

Mr. Inspector Reay (Tamworth District) says:—

**“Moral teaching** receives regular attention both by lesson and example. I have known of no school where the teacher is careless in this respect. The authorised Scripture books are regularly read, and the pupils are familiar with the leading incidents in Sacred History.”

Mr. Inspector Grieve, B.A. (Southern Sydney District) says:—

**“Scripture Lessons** as moral instruction receive due attention, but the Scriptures as literature are not as fully appreciated as they might be. Some of the Psalms and prophecies, and the more beautiful passages in the New Testament, are learnt by some pupils. The practice might be more generally adopted. The authorised Scripture lessons are read, and the authorised religious instruction is carried out in **every school** in the district by visiting clergymen and teachers.”

Mr. Inspector Kennedy (Grafton District) says:—

**“Scripture.**—The prescribed books are regularly read, and the universal truths they contain are still further impressed by the sound, healthy inspiring stories of self-sacrifice, heroism, attention to duty, and love of country.”

Mr. Inspector Fraser (Taree District) says:—

“The regular reading of the authorised Scripture lessons is well carried out.”

Mr. Inspector Lynch (Bega District) says:—

**“Moral Training and Religious Instruction.**—The premy experience extends, the moral tone of the schools in this district is distinctly good. This is largely due to the personal character and influence of the teachers and the conscientiousness with which they discharge their responsibilities. Moral instruction receives regular attention, and general religious instruction is given regularly. The authorised Scripture books are used and read by the pupils in class, and to the lower classes oral Scripture instruction is given.”

Mr. Inspector Campling (Broken Hill District) says:—

**“Religious Teaching and Moral Instruction.**—The prescribed Scripture books are regularly read by the senior classes. Too often, however, there the matter ends. Many teachers fail to test the acquirement of the subject matter. Biblical stories are interestingly told by the teachers to the junior pupils. Scripture is well taught in the Infants' School by means of suitable pictures. The ‘little ones’ enjoy their lessons. During the year visits from the clergy have been frequent and beneficial.”

## THE NEW SOUTH WALES GOVERNMENT AND BIBLE IN SCHOOLS.

The report for the year 1913 of the Minister of Public Instruction, New South Wales, was submitted to Parliament on the 6th April last. In the course of the report the Chief Inspector states (see page 41) under the heading "Scripture and Morals."—

"Apart from the indirect, but none the less potent, influence of the school atmosphere, definite moral instruction, including **the reading of Authorised Scripture lessons from the Old and New Testaments, is regularly** given in all schools. To what is done by the teachers must be added the work of representatives of various religious denominations. **The number of visits made by these visiting religious teachers during the year shows very considerable increase.**"

In addition, the Minister, in referring to the Girls' Industrial School and Training Home (see page 29) says:—

"Religious instruction is a matter which receives at all times the closest attention. Prayers are held daily, night and morning, and Thursday afternoons are specially reserved for visiting clergymen. Every facility is afforded to enable girls to receive that religious training so necessary in the case of children, and the efforts of the visiting clergy are ably seconded by the members of our own staff."

Question 1. The number of State Schools visited by clergymen for the purpose of giving religious instruction for the four quarters ending 30th June, 1913?

Answer: 570.

Question 2. The number of individual visits made by clergymen?

Answer: Average, 25.

Question 3. The number of children who attended for the purpose of religious instruction?

Answer: Monthly average, 30,596.

Question 4. The percentage of the enrolment in the State Schools of children who attended for the purpose of religious instruction?

Answer: 39.5 per cent.—based on the average daily attendance for 1912.

[NEW SOUTH WALES.]

RETURN OF RELIGIOUS DENOMINATIONS OF PUPILS AND VISITS PAID FOR SPECIAL RELIGIOUS INSTRUCTION DURING THE YEAR 1913 (from Page 107 of Parliamentary Report).

	Number of Children on Roll, December Quarter, 1913.						Number of Visits Paid During Year.					
	C.E.	R.C.	Presb.	Meth.	Others.	Total.	C.E.	R.C.	Presb.	Meth.	Others.	Total.
—												
High Schools -	1,840	342	748	544	352	3,826	—	—	—	—	—	—
Public Primary												
Schools, Me-												
tropolitan Dis-												
trict	53,357	7,988	9,305	10,093	8,452	89,195	12,836	192	2,491	3,802	3,828	23,149
Newcastle and												
Maitland Dis-												
trict	11,103	2,008	2,522	6,229	1,833	23,695	2,456	44	728	1,445	629	5,302
Other Country												
Districts	62,573	20,895	15,423	16,303	5,293	120,437	15,666	597	4,703	5,657	2,237	28,870
Subsided												
Schools	2,179	1,320	603	330	149	4,581	—	—	—	—	—	—
1913 Totals	131,052	32,553	28,601	33,499	16,079	241,784	30,958	833	7,922	10,914	6,694	57,321
1914 Totals	123,190	31,313	26,992	31,768	15,266	228,529	27,229	887	8,074	9,956	6,737	28,833



## **LATE OPINIONS FROM EDUCATION DEPARTMENTS OF NEW SOUTH WALES AND QUEENSLAND.**

The Rev. R. Taylor, Secretary of the Scriptural Instruction in Schools League, South Australia, published in Adelaide in August, 1914, the following information then obtained by him:—

I addressed the following questions to the Ministers of Education in New South Wales and Queensland, and received the following answers:—

Question 1: What means are adopted to ascertain to what religious denomination each school child belongs?

Answer: New South Wales—"This information is obtained by the teacher when the child is enrolled, and is recorded in the school records."

Answer: Queensland—"A column for religious denomination is included in the admission register, which is used in every school in this department, and in such column the teacher enters the religious denomination of each pupil after receipt of advice from the parent or guardian as to the child's denomination."

Question 2: Are there any cases where the religious denomination of school children is not known?

Answer: New South Wales—"There should not be, in view of the foregoing practice. The teacher is not called upon to determine the class to which a child shall attend for special religious instruction, as visiting clergymen are only entitled to give instruction to children of their own persuasion."

Answer: Queensland—"There is no record of any case where it has not been practicable to ascertain the religious denomination."

Question 3: **Do the religious clauses of the Education Act work smoothly?**

Answer: New South Wales—"Yes."

Answer: Queensland—"Yes."

Question 4: **Have you any complaints about sectarian differences or proselytism?**

Answer: New South Wales—"No."

Answer: Queensland—"No."

August 11th, 1914.



**WEST AUSTRALIA.**

The following table gives the report of the working of the system in Western Australia for the year 1912, taken from the Parliamentary Report, page 42:—

**A.—SPECIAL RELIGIOUS INSTRUCTION.**

Churches.	Number of Schools Visited.	Number of Visits Made.	Total Number in Average Attendance.	Number Withdrawn in Accordance with Parents' Written Request.
Church of England	277	5,549	11,235	33
Methodist .....	111	2,059	4,570	4
Presbyterian .....	37	606	1,637	3
Congregational ...	21	326	911	—
Baptist .....	26	387	521	—
Roman Catholic ...	45	406	573	1
Church of Christ ...	6	171	262	—
Salvation Army ...	—	—	114	—
	<hr/> 523	<hr/> 9,504	<hr/> 19,823	<hr/> 41

**Notes.**—Denominations: When two or more religious denominations authorise the same instructor or instructors to give religious instruction, the children who attend such are entered in records and returns as if each such denomination formed a separate and distinct class.

For convenience sake, the heads of the Methodist, Presbyterian, Congregational, and Baptist Churches have agreed that clergymen belonging to any one of these denominations may be considered as the authorised delegate of the other three. Therefore, the attendance by a clergyman is credited to the denomination whose minister imparts instruction.

Special religious instruction has been given in 314 distinct schools.

[Note by D.J.G.—Study of the report will show that 32,959 children were in average attendance, of whom 19,823 were taught by their ministers, including 573 Roman Catholic children, who received 406 visits from 45 Roman Catholic religious instructors. That the ministers' visits meet with approval is shown by the withdrawal from them of only 41

children out of 19,823. The report also shows that 314 distinct schools were visited by ministers, the total number of schools in Western Australia being 536, of which only 236 average an attendance of over 20. It may be taken that the remainder are single-room schools.]

For the general religious instruction, Table B shows that out of 32,959 children in average attendance, only 1851 were withdrawn from the Bible lessons by the teachers, as follows:—

#### B.—GENERAL RELIGIOUS INSTRUCTION.

This instruction, which excludes dogmatic or polemical theology, is given in all schools. The number of children withdrawn from it in accordance with the written request of parents amounted to 1851, made up as follows:—

Roman Catholic	...	...	...	1,611
Hebrew	...	...	...	166
Methodist	...	...	...	17
Church of England	...	...	...	15
Presbyterian	...	...	...	10
Seventh Day Adventists	...	...	...	8
No denomination	...	...	...	6
Agnostic	...	...	...	5
Freethinkers	...	...	...	4
Church of Christ	...	...	...	3
Greek	...	...	...	2
Baptist	...	...	...	2
Mohammedan	...	...	...	1
New Jerusalem	...	...	...	1
Total				1,851

#### TASMANIA.

Education Department, Hobart, Tasmania.

12th September, 1913.

W. Hutchinson, Esq.,

State Parliament House,  
Melbourne.

Sir,—In the absence of the Director, who is now in Sydney, I have the honour to acknowledge your communication

of the 9th inst., in relation to Scripture instruction in State schools, and in reply to furnish you with the following answers to questions and other information:—

Question 1. Is the system acceptable to your Department, and the teachers generally?

Answer: Our system in relation to the subject mentioned is acceptable to the Department, and as far as is known, to the teachers generally.

Question 2. Do any teachers object to give the lesson?

Answer: I am not aware that any such objection has been made. The teaching of Sacred History is part of the work prescribed for all State schools.

Question 3. Are any scholars withdrawn from the lessons?

Answer: I am not aware that any scholars have been withdrawn from the lessons.

Question 4. Has any sectarian feeling been engendered between either teachers or scholars in carrying out this system?

Answer: It does not appear that any sectarian feeling on the part of teachers or scholars has been engendered in carrying out this system.

Question 5. Is the permission to visit schools generally availed of by ministers of religion?

Answer: Yes, especially in the city schools and the larger country schools.

Question 5. Can you give the number of visits annually made by the ministers of each religious denomination for the purpose of imparting Scriptural instruction?

Answer: The visits made by the ministers of religion for giving religious instruction are recorded in the visitors' books of the respective schools, but we have no returns reporting the number of such visits.

I have the honour to be, Sir,

Your obedient servant,

J. MASTERS,  
Secretary for Education

P.S.—For your further information, I send you herewith a copy of our Prescribed Course of Instruction, having marked the various references to Scripture History (see especially page 31).—J.M., Secretary for Education.

## OPPONENTS' ENQUIRIES AND THE RESULT!

Baptist Manse, Sydenham,  
Christchurch, New Zealand,  
29th May, 1914.

Dear Sir,—Doubtless you are aware that the Bible in Schools party, led by Canon Garland, is agitating in New Zealand for the adoption of the Queensland system of religious instruction in State schools.

The party would have us believe that that system is generally accepted, and works without friction and sectarian influence wherever it has been adopted.

So if you would kindly give me your opinion and experience of the working of the system in Queensland in the form of answers to the ensuing questions, I should be greatly obliged:—

1. Is the system generally accepted as an equitable and final solution of the question?
2. Has the working of the system tended to cause sectarian bitterness and strife?
3. What is the attitude of the State teachers towards their own compulsory "general religious" teaching?
  - (a) Have any conscientious teachers been forced out of the schools?
4. Have there been instances of friction—
  - (a) Between ministers and school committees?
  - (b) Between objecting parents and teachers?
  - (c) Or in any other respect?
5. Is there a growing public opinion that State Protestant religious teaching in State schools should, in equity, be followed by grants in aid to denominational schools, and to Roman Catholic schools in particular?
6. Is there any other point you would care to mention?

I realise that I am presuming somewhat in troubling you; but if you could let me have your reply without undue delay I should be greatly obliged.

If you would have any objection to the public use of your name, your feeling would be scrupulously respected.

Thanking you in anticipation

I beg to remain,

Yours sincerely,

(Signed) T. A. WILLIAMS,  
Baptist Minister.

100-108 Queen Street,

Brisbane, June 18th, 1914.

Rev. T. A. Williams,

Baptist Minister,

Sydenham, Christchurch, N.Z.

Dear Sir,—In reply to your enquiry of 29th ult., reply to which has been delayed owing to my absence from town, I have pleasure in stating that the Bible in State School system referred to, as adopted in Queensland, is generally accepted by the public, and by the various churches, with the exception of the Roman Catholic. It is now over three years since the Bill was passed. It took about a year to get the necessary books prepared, but since the introduction, the experience has been that the system works without the slightest friction.

During a recent visit to the Dominion, I formed the impression that the Queensland system was not really understood in New Zealand.

The Department of Education have prepared two text books for the use of junior and senior divisions. These books were compiled by a committee of the most experienced school teachers and inspectors, including some of the Roman Catholic faith, and they have been admitted to be an improvement on the text book used in New South Wales, which was drawn up and adopted many years ago. The text books include some of the finest literary passages in Holy Writ, and the essential points on which all Christians are agreed.

These books are read in the usual course in the school, and the teacher simply asks questions to ascertain if the scholar understands the passage read. Nothing in the nature of dogma or sectarian interpretation is permitted.

Where circumstances permit, ministers or other duly accredited religious instructors are allowed to enter the schools during fixed hours, and give special religious instruction. This provision is availed of in the larger centres of population only, but in the sparsely settled districts where no special religious training is available, the school text book is the only religious teaching which the children receive, and without such simple instruction they would grow up in entire ignorance of the great facts of common Christianity.

As regards our Roman Catholic friends, they have been agitating for many years for State endowment for their schools. On a percentage basis, this body is about twice as large in Queensland as it is in New Zealand, but as far as I can judge from public opinion, there is not the slightest chance of our State reverting to the denominational system, and the Roman Catholic religious teachers have the same opportunity as any other church in giving instruction in the State schools.

Referring to your questions in their order, I have to state:—

(1) The system is generally accepted as a fair and equitable way of meeting what the majority of our people believed to be a weakness in our previous system.

In the Referendum which was taken on the matter before the Bill was introduced, the principle was affirmed by a majority of over 17,000 and if a Referendum was again taken I am confident that it would be affirmed by a much larger majority.

(2) During the debate when the Bill was before the House, and the discussion in the press at the same time, stress was laid on the point that the introduction of the system would cause sectarian bitterness and strife. The actual results of experience have shown that there was no foundation for such fears, and some of those who were opposed to the system, now frankly admit that they were mistaken.



(3 and 4). Personally, I have not heard of any friction arising re your questions a. b. c., and from a general talk which I had with the Under Secretary some three months ago, I understand that the whole scheme is working very smoothly. The attitude of the teachers, many of whom are Roman Catholics, is friendly. No teachers have been called upon to resign for this cause. I am not aware of any friction between religious teachers and school committees.

There can be no trouble between parents and teachers, as, under the conscience clause, no child is compelled to attend special religious instruction against the wishes of the parent.

(5). In my opinion, there is not a growing public opinion in favour of giving the denominational grant, the trend being in the opposite direction. The Roman Catholics have the same opportunity as other religious bodies in our State schools.

Under our system of State school scholarships, any boy or girl under fourteen years of age, who is able to secure over 50 per cent. of examination marks, is entitled to a State scholarship, and during recent years, and before the present system of Bible teaching was introduced, it was decided that these State school scholarships would be available in any public grammar school or other high school approved by the State, controlled by any denomination, and in many cases the holders of State school scholarships have elected to go to institutions controlled by the Roman Catholic Church.

I believe that in this direction we have gone as far as possible.

I will be pleased to give you any further information, and I have no objection to my name being used.

The State has been my home for thirty-five years. I have visited nearly every part, and I have just returned from an extended tour in the far north and extreme north-west, covering over 5000 miles, in the course of which, along with the Home Secretary, I have been present at the inspection of schools, and have met teachers and ministers of various churches. While other matters of local interest were brought

up by deputations of school committees, in not a single instance was the slightest adverse criticism made on the working of the Bible in State Schools system.

Yours sincerely,

(Signed) JAMES ALLAN,

M.L.A. for Kurilpa, one of the  
Metropolitan Electorates.

### THE 1904 REFERENDUM, VICTORIA.

The analysis of the voting which took place at the general election of 1904 was published in "The Argus" of January 18, 1905. The three questions and the replies given to them were as follows:—

1. Are you in favour of the Education Act remaining secular, as at present?

Yes .....	89,047
No .....	62,867

Majority in favour of present secular Act 26,180.

2. Are you in favour of such legislation as shall cause the scheme of Scripture lessons recommended by the Royal Commission on Religious Instruction to be taught in State schools during school hours, to children whose parents desire the teaching (such lessons would be given subject to a conscience -clause exempting teachers who object)?

Yes .....	78,936
No .....	69,875

Majority in favour of Royal Commission's Bible lessons 9,061.

3. Are you in favour of the prayers and hymns selected by the Royal Commission being used?

Yes .....	79,143
No .....	69,696

Majority in favour of prayers and hymns 9,447.

## ANALYSIS OF THE VOTING.

Yes, No, No	...	...	...	53,084
No, Yes, Yes	...	...	...	49,599
Yes, No	...	...	...	285
Yes, No.	...	...	...	580
Yes, Yes, Yes	...	...	...	16,175
Yes, Yes	...	...	...	320
Yes, Yes	...	...	...	526
Yes	...	...	...	3,025
Yes, No, Yes	...	...	...	2,615
Yes, Yes, No	...	...	...	1,989
No, Yes	...	...	...	164
No, Yes	...	...	...	218
No, No, No	...	...	...	3,819
No, No	...	...	...	127
No, No	...	...	...	105
No	...	...	...	662
No, No, Yes	...	...	...	552
No, Yes, No	...	...	...	716
Yes, Yes	...	...	...	1,370
Yes	...	...	...	280
Yes	...	...	...	214
Yes, No	...	...	...	101
No, Yes	...	...	...	91
No	...	...	...	134
No	...	...	...	94
No, No	...	...	...	540
Informal	...	...	...	3,725

**STATEMENT ISSUED BY THE SCRIPTURE CAMPAIGN  
COUNCIL, VICTORIA, FEBRUARY 17, 1905.**

The history of the referendum is doubtless losing clearness in many minds, and it is desirable to recall the main points. It was the Premier, Mr. Bent, who proposed it, and in doing so he undertook to draw up the questions in consultation with the Council of the Scripture Campaign. It was finally, in complete opposition to the earnest protests of the Council, that he adopted the three questions, which ran as follows:—

1. Are you in favour of the Education Act remaining secular, as at present?
2. Are you in favour of such legislation as shall cause the scheme of Scripture lessons recommended by the Royal Commission on Religious Instruction to be taught in the State Schools during school hours to children whose parents desire the teaching? (Such lessons would be given subject to a conscience clause exempting teachers who object.)
3. Are you in favour of the prayers and hymns selected by the Royal Commission being used?

The Council strongly objected to the first of these questions, as it covered contradictory meanings, and must create confusion.

The "Age" supported this contention, and advocated one clear direct question only, and the Council urged Mr. Bent to adopt the question in the form suggested by the "Age." But their request was fruitless, their objections were ignored, and the subject was referred to the electors in the form we have stated.

### THE RESULT.

It was found that 151,914 persons answered questions more or less fully. The answers were as follows:—

Question 1.—Yes, 89,047; No, 62,867. Majority, 26,180.

Question 2.—Yes, 78,936; No, 69,875. Majority, 9,061.

Question 3.—Yes, 79,143; No, 69,696. Majority, 9,447.

Here was a **sufficiently perplexing result**. Apparently there was a majority of 26,180 electors in favour of the Act "remaining secular as at present," and yet there was a majority of 9,061 in favour of introducing the Scripture lessons. The Council pointed out that, since the first question was perplexing and the second plain, the answer to the second question ought to be regarded as decisive. And that position they still maintain.

The Council further contended that these figures, on any reasonable analysis, showed that not less than 16,000 electors must have answered "Yes," not only to the question, "Are you in favour of the Act remaining secular, as at present?"

but "Yes" also to the question, "Are you in favour of Scripture lessons?" thus showing that while they were in favour of a secular system of education, they did not interpret the word "secular" in such a sense as to make unsectarian Scripture lessons impossible. They interpreted the first question, that is, in a different way to Mr. Bent, and they were within their rights as electors in doing so.

This was, however, only an inference. It could be sustained or disproved, and the whole meaning of the referendum made clear, if a complete and authoritative analysis of the voting papers were made. Accordingly an enormous number of petitions, signed by more than 62,000 persons, asking for such an analysis, was presented to Parliament. And the analysis has accordingly been made. The result is appended to this letter. It shows that the inference of the Scripture Campaign Council that over 16,000 electors had voted "Yes" to each of the questions, thus declaring in favour of the Act "remaining secular as at present," and also of unsectarian Scripture lessons being given, was absolutely verified. No less, indeed, than 18,484 persons voted "Yes" to both the first and second questions.

Smaller points may be ignored. The whole issue turns on the way in which the votes of these 18,000 electors are to be assessed by Parliament and their fellow-electors. There are only three possible ways of dealing with them. (1) They may be counted on both sides of the controversy. But that cannot possibly have been the intention of the voters themselves. To treat their votes in this way is to disfranchise them, to treat as non-existent, that is, one-ninth of the whole votes cast. There is no example of such a step in our political history. (2) They may be counted on the purely secular side of the dispute. But since these 18,484 electors have said that they desire Scripture instruction in State Schools, to count their votes against that policy is to trifle with them. It is in effect to call them fools, who did not understand the English language sufficiently well to know what their own "Yes" meant. (3) Their vote of "Yes" to the first question may be interpreted by their vote of "Yes" to the second question. This is the only reasonable course.

It acknowledges that these 18,000 electors are sane, and gives their votes their rightful value in settling a great national question. Their second "Yes" is a plain answer to a plain question. There can be no doubt as to the meaning of their vote. They say they desire unsectarian Scripture lessons to be given by the teachers in the schools. If it is asked how could they also say, in answer to the first question, that they desired the Act to "remain secular as at present," the reply is because the word "secular" has in educational history, and even in connection with our own Education Act, various shades of meaning. When the present Education Act was introduced it was intended that lessons in Bible history should be taught in the schools, although the Act was secular. Such lessons were actually taught in the schools for several years after the Act came into force. That the word was understood by many as permitting unsectarian Scripture instruction is plain, from the fact that the Scripture Campaign Council actually proposed to head the referendum question with the statement, "The Education Act is and remains free, compulsory, and secular." "Secular" thus, to the mind of these 18,000 electors, was a word that did not exclude unsectarian Scripture lessons, and accordingly they voted both for keeping the Act secular and for the introduction of such lessons. This is a perfectly reasonable way of explaining how these 18,000 voted. Any other reading assumes that this great army of voters were fools, and disfranchises them. This is the view taken of the vote by an authority so detached and so authoritative as the Sydney "Daily Telegraph."

These 18,000 votes, then, are in favour of unsectarian lessons, and must be deducted from the number opposed to these lessons. According to the analysis, the total number of those who voted "Yes" to the first question is 78,599. From that number must be deducted those who said "Yes" to the second question, and who are thus on the side of Scripture lessons. This leaves the total number of votes against Scripture lessons 60,115. But those who voted "Yes" to the second question, and thus are in favour of Scripture lessons, is 70,434. We contend that no other interpretation of the voting is rational and just, and the analysis shows that there is a majority of not less than 10,319 voters in favour of the



scheme of lessons proposed by the Royal Commission being given in State Schools to children whose parents desire it.

More than 20,000 of the voting papers, it will be remembered, remain sealed, and both sides agree to accept their exclusion, but logically the same proportion of votes must run through those 20,000 papers, and so the majority in favour of Scripture lessons will be proportionately increased.

We should be delighted to have the value of the analysis settled authoritatively, say, by a Judge of the Supreme Court. But, meanwhile, the man in the street may judge the reasonableness of our contention, and we urge that a deliberate and public vote by the electors generally on this long-debated question is not to be evaded by a quibble, or dismissed as a trifle. The referendum was a serious act, and its results ought to be taken seriously; and on the evidence of those results we claim with the utmost confidence a place in the State Schools of the Colony for the scheme of unsectarian Scripture lessons prepared by the Royal Commission.

### **METHODIST OPINION.**

#### **METHODIST CONFERENCE OF NEW SOUTH WALES.**

##### **CABLE FROM THE PRESIDENT.**

The Rev. F. Colwell cabled 25th February, 1914, that on the first day of the Conference sitting in Sydney it heard with interest of the Bible in State Schools movement in New Zealand to secure the same advantages possessed in New South Wales of direct religious instruction by ministers, and Bible lessons by teachers, under public instruction system of that State. Conference expressed its hopes that the movement will speedily achieve complete success in New Zealand.

[This cablegram from the Methodist Conference of New South Wales shows that the Methodist Church, after 48 years' experience, is not apprehensive of Methodist children being "proselytised" under the religious instruction system.—D.J.G.]

#### **THE WEST AUSTRALIAN METHODIST CHURCH.**

The Methodist Conference of West Australia cabled to the New Zealand Conference:—

“Methodist Conference West Australia prays for your success in advocacy religious instruction in State Schools privilege enjoyed in this State for many years greatly valued by churches parents and general community and works most harmoniously.—Jenkins, Secretary of Conference.

“Perth, March 4, 1914.”

### THE QUEENSLAND METHODIST CHURCH.

The Methodist Conference of Queensland cabled to the New Zealand Conference in Dunedin, 26th February, 1914, “Expressing its sympathy and assuring the New Zealand Conference of the prayers of Queensland Methodists in the noble struggle in New Zealand to obtain the same privileges for the young people of the Dominion as were enjoyed in Queensland in religious instruction and the right of entry into the State Schools.”

The Rev. A. G. Smith, ex-President of Queensland Conference, writes:—

Having been an advocate of the introduction of Bible lessons into the schools of this State I have naturally been pleased to find that in the working out of the scheme my hopes have been realised, and the fears expressed by many have been proved to be groundless.

While the attendance at the schools—I work three each week—is a tax upon one’s time, I have come to regard it as a priceless opportunity for influencing the minds of my own boys and girls.

It has meant, too, the drawing together of the ministers of the various Churches. We meet at each school each week, and when such questions as Sabbath observance or Temperance have been claiming special attention, we have adjourned to one or other of the parsonages and discussed matters, and thus have been enabled to present a united front.

The fact that Anglican, Presbyterian, and Methodist ministers and Salvation Army officers can send letters to the newspapers over their joint signatures, can by common consent preach on one subject on one particular Sunday, and can stand on one platform, each having the utmost confidence in the other, has attracted not a little attention, and had it not

**been for the intimacies engendered by the Bible in State Schools work I doubt if this would have been possible.**

I enclose letter from Mr. Porter addressed to myself. Mr. Porter is the head teacher of the principal school in this town, and is one of the oldest, best known, and most respected teachers in the service.

Trusting you may have every success in your work in New Zealand.

Methodist Parsonage, Warwick,  
18th February, 1914.

To the Rev. A. G. Smith,  
Methodist Parsonage, Warwick.

Central School for Boys, Warwick, Queensland,  
17th February, 1914.

Rev. and Dear Sir,—

We have now had sufficient experience in the matter of Bible reading in State Schools to be able to express an opinion as to the working of the scheme.

As I at the beginning was a mild antagonist of the movement, you will be pleased to find that my fears have not been verified, and I can say that I look forward to the day of Scriptural instruction by the ministers of various denominations with interest, and I am sure the children enjoy these lessons.

There is absolutely no friction, but we teachers gladly and cordially welcome the ministers, and I for one fully appreciate their work.

(Signed) JAS. PORTER,  
Head Teacher.

PART III.

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NOTES BY CANON GARLAND

. . on . .

Bishop Cleary's Statement

READ BY HIM BEFORE THE PARLIAMENTARY

———— EDUCATION COMMITTEE ————



### NOTES ON BISHOP CLEARY'S STATEMENT.

I gather from Bishop Cleary's lengthy statement that the Roman Catholic Church is totally opposed to the Bible in State Schools League's proposal, and equally opposed to ascertaining the will of the People by means of a Referendum and is determined to press its claim for State aid to its denominational schools whether there is religious instruction or no religious instruction in the public schools.

This, in my judgment, sums up his 58 pages of type-written statement, and I should be content to leave it at that, but that it might be considered his many assertions were conclusive facts.

I have endeavoured to make my notes as brief as the circumstances permit, and in a desire to save the Committee's time I have omitted attention to the mere trivialities as they seem to me, many of which would involve mere recriminations.

### ALLEGED PETITION.

It is a mistake to speak of the League as presenting a petition (p. 1). The League approached the Government, submitting the requests of the governing courts of the Church of England, the Presbyterian Church, the Methodist Church, and the Salvation Army, asking that a referendum should be taken upon the proposal agreed upon by those churches. In support of its request it shows a membership of over 153,000 electors or persons qualified to be electors, but not in any sense of the word did they sign a petition to Parliament. Their request was formulated in the following language:—

“Bible in State Schools League of N.Z.

“I am in favour of the system of religious instruction in State schools described on the other side, and request a referendum to be taken thereon.”

but it will be seen by the card submitted herewith that they did not address a petition to Parliament.

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The paging in brackets refers to the pages in Bishop Cleary's type-written document read by him to the Education Committee, July 24, 1914.



The League considered that a request coming from the Churches named was in itself sufficiently weighty to command the attention of the Government and the consideration of Parliament, and adduced the membership of the League as a proof that the representative character of the church courts had truly voiced the desire of a great body of the electors. The League is of opinion that members of Parliament will consider such a request from the Churches as sufficiently weighty in itself. In the judgment of the League, a petition to Parliament need not carry much weight. Anyone may sign a petition, whether an elector or not—such as youths under their majority, and casual passers-by in the streets, as we are informed and believe has been the case. In contrast to this, our membership has been rigidly restricted to electors and persons qualified to be electors, and the cards of membership were, in the deputation to the Prime Minister on 1st September, 1913, offered for any inspection the Government might choose, or for the examination of the members of Parliament in their respective electorates. A petition, moreover, affords no guarantee that many may not have signed more than once, while our membership carefully guards against any such procedure.

As the League regards its opponents as entitled to conduct their business in their own fashion, so it claims the same freedom for itself.

The League (page 5) has never in any official literature, nor, so far as I am aware, have any of its speakers, said that the League will work detriment to, or even wreck, the National system by establishing a rival system of denominational schools. The League has pointed out, however, that should the moderate proposal it is making, which has proved permanent when introduced elsewhere, and has prevented any combination for State aid, be refused submission to the people; the danger would be that many people in despair at not obtaining from Parliament the opportunity of saying what should be done in the people's schools, supported by the people's money, would consider that rather than parents should any longer be denied for their children freedom from a compulsory secularism the building of church schools would become inevitable. They desire to avoid

this, which would wreck the national system, and surely they are doing the fair thing in pointing out the consequences which seem to them to follow upon a refusal to even allow the people a vote upon the question. In other words, the wrecking would be caused, not by the League, but by those who refuse to allow the people of the Dominion an opportunity of saying whether they wish the National system so improved by the League's proposal that the National schools will be placed upon as permanent a basis as in those States where the League's system is at work. It should now and for all time be clearly understood, and beyond a doubt, that the League prefers the National system of education as compared with denominational schools under ecclesiastical control and yet supported by the State. The only improvement the League seeks is that which, in its judgment, will make the system truly National by adding the keystone which will make the National system so firm that it will resist the assaults of those who would wreck it in favour of a State-aided denominational system.

Bishop Cleary (page 8, par. 2) says that no case has been recorded of even one clergyman removing his children from the schools, and that thereby they have condoned "the very heathenish, etc. . . of which they now complain." So far from this being an argument against the League, it shows that the Churches constituting the League have honestly stood by the National system, in preference to denominational schools supported by the State, trying all along, as repeated efforts since 1877 witness, to get the one thing added to the National school system which the League thinks is essential to ensure its stability.

Bishop Cleary (page 8, par. 3) says that under the present secular Education Act facilities, such as they are, are offered to the clergy and others for religious instruction outside of school hours. I reply that I have been unable to find a single clause in the Education Act offering any facilities, even outside school hours, to the clergy and others for religious instruction. It remains therefore for this assertion on the part of Bishop Cleary to be supported by a reference to the clause in the Act, which offers to the clergy and others facilities for religious instruction outside of school hours.

Bishop Cleary's own opinion of the value of the facilities offered to the clergy and others for religious instruction outside of school hours is set forth in a pamphlet published by him in 1909 entitled "Secular versus Religious Education," on pages 28 and 29 of which is found a reprint of an article by the Editor of the "New Zealand Tablet" as follows:—

"As regards the implied permission to teach about God and His law outside the hours devoted to the system, that provision serves only to emphasise the exclusion of God from the actual working of the system. Christians might conceivably have been permitted to do as much in Notre Dame, Paris, at the close of the revolutionists' worship of the Goddess of Reason. **During school hours our law has put God out of calculation,** it has excluded all doctrinal references to Him, or to moral duties towards Him, or in Him to the children's neighbours or themselves. It compels the earnest Christian teacher to check his best thoughts and muzzle his tongue and play a part. Bishop Neligan of Auckland described God as 'an extra' in our secular system. But 'extras' are provided for by the system. God is not. **If He is brought into the working of the system, He is brought in surreptitiously and as a stowaway, and all teaching regarding His law is as contraband as pipe-opium.** And if He is smuggled in as the God of Jew or Christian to-day, He may equally well (as in France) be smuggled in as the myth-god of the Atheist to-morrow. If the system is (and legally it is) truly secular, it has no Personal God and no spiritual message; if it has a God or a spiritual message it is not secular. But who is its God, and what is its message of the other world? It has neither. The term 'godless' is not an agreeable one to apply to a system of training Christian children in a Christian land. But the truth and justice of the designation make it wholesome."

Bishop Cleary (page 9, par. 5) speaks of there being only a very occasional verbal protest against the secular system, and asks what the clergy have been doing during the past 37

years, and why they do not urge their people to go to the cost of inaugurating, as the R.C. Church has done, a system of primary Christian schools.

This question is practically a repetition of the Bishop's former statement. I again answer it by stating that the League prefers a National system, if the one thing essential is added to it, as has been done elsewhere, i.e., a system of religious instruction affording equal facilities to all, including the Roman Catholic Church, and special privilege to none.

(Page 13, par. 1).—If from the "strong heart" of the Roman Catholic Church goes up no appeal to Caesar or Parliament to relieve her of part of her divinely-imposed burden, yet with the loudest possible voice—and we may assume from her heart—has gone up a persistent cry and appeal to Caesar and to Parliament to provide money for the education of her children segregated away from the rest of the community, and brought up entirely under her ecclesiastical control, though by funds which she claims shall be provided by the State. While from other Christian churches have gone up with all the strength of their hearts—and it required strength of purpose in the face of persistent refusals—an appeal that in the National schools God should no longer be "brought into the working of the system" surreptitiously and as a stow-away, and all teaching regarding His law be "as contraband as pipe-opium." And with that cry for liberty and justice those churches have shown their loyalty to the National system by not building schools—for which State aid is sought—to deplete and ruin the National schools as far as it was possible to deplete and ruin them.

The terms "referendum" and "plebiscite" (pages 15 and 16) are a matter of indifference to the League, but the term "referendum" follows good precedent inasmuch as in South Australia, Victoria, and Queensland the procedure of ascertaining the wishes of the people has there been called a "referendum." "A rose by any other name would smell as sweet," and if Bishop Cleary's objection, and the objection of the National Schools Defence League, to allowing the people to say what

should be done in their schools, were to be removed by the substitution of the word "plebiscite" for "referendum," this League would see not the least objection.

The form of the ballot paper, Bishop Cleary states (page 16), is misleading, but the fact is that the League is not asking, as a separate entity, for any one of the things dissected by the Bishop. It would not look at any one of these, even if separately put, as representing its request, any more than it would regard all the bones of the human body, disjointed and disarticulated, as representing the human body. The League is asking for an entire entity to be submitted to the people—a particular system of religious instruction as a whole—and desires that that system, and not a variety of systems or disarticulated bones, having no necessary connection with each other, be submitted.

The objection by Bishop Cleary to SELECTED Bible lessons (p. 17) I meet by asking if he will state that his objection will be withdrawn if the League is prepared to meet him by asking that the Bible be substituted for selections from the Bible. To show how willing I personally should be to meet the wishes of the Bishop, I now say that I would urge our followers to accept the whole Bible, the Roman Catholic children to read the Douay version, provided this would remove the Bishop's objection to the Roman Catholic children reading the Scriptures in the State schools. If the Bishop does not agree to this, then I do not see with what right he can object to parents of other children reading from any selection with which they are satisfied.

But, as a matter of fact, all this talk about "mutilated Bible lessons," "mere extracts," "emasculated caricature," could be applied by controversialists to the selection of Scriptures used in the Churches themselves. The League in advocating selected Bible lessons does so in order to meet the wishes of those who consider that certain passages of Scripture are unsuitable for children, not necessarily implying thereby that it is improper to place the whole Bible in the hands of any individual, small or great. In taking this course, the League followed the precedent of many educationalists to-day who use a syllabus or a text book of Scripture lessons.



Moreover, they found themselves in admirable company in doing so—the company of all Churches, which either liturgically or in practice read selections of Scriptures in public worship. The Roman Catholic Church itself in Holy Mass, follows this practice, and makes, what certain controversialists would term, though I would repudiate, “mutilated extracts” to suit itself. As a matter of fact, I have the greatest admiration for the passages of Scripture chosen in the Roman liturgy for reading at Mass, and here again I would make the offer that I would use my influence with our followers to persuade them to accept as a basis that selection of Scriptures, to be read in English; if such a selection as that would overcome Bishop Cleary’s difficulties. I believe our followers would accept that if it meant that Roman Catholic authorities withdraw their objection to their children doing in the New Zealand schools that which, with few exceptions, they do in the schools of N.S.W., i.e., read the Scriptures in common with the rest of the children.

There is, however, a higher authority than even Bishop Cleary on this subject, and one who, if it were possible, was more hostile to the National Schools than Bishop Cleary: **His Eminence Cardinal Moran**, who expressed himself at a conference of inspectors, teachers, departmental officers, and prominent educationalists held in Sydney the 5th April, 1904, under the presidency of the Minister of Public Instruction. His Eminence there showed that while he took exception to the actual wording of the lessons he recognised the principle that Scripture Lessons could be read in the Schools by Roman Catholic children under the supervision of the State School teachers. His words on that occasion were (see p. 95 Conference Report):—“It is the desire of all, as far as I can see, that our system of education should, in its various details and in all its departments, be worthy of our State and worthy of our Commonwealth. Now, it appears to me that the Scripture lessons read in the Schools are not worthy of Australia, nor worthy of this State, for this reason: they are but garbled extracts from, we will say, the Old and New Testament, and I **would venture to suggest**, as a vast improvement (both for the teachers and for the senior pupils) that **the four Gospels be substituted**



in their stead. If any difficulty were presented in the matter of expense, I think that could easily be got over. Indeed, it does not appear to be a matter in which the State should be called upon to bear any expense at all. Each denomination would be able to present its own children with the necessary books. For my part, **I would be most willing to supply all our Catholic children with the Four Gospels** according to the corrected Douay version, the same as will be read in our religious schools. . . . It would be a great improvement if the revised Gospels were to take the place of those garbled lessons at present in use in the schools."

For my part, if that would meet the objection of the Roman Catholic Church, I would once more make a proposal with that object in view: I would urge our League to accept, as a compromise, that the Four Gospels be substituted in their entirety, instead of a series of selections from Scripture, the Roman Catholic Church to withdraw any objection to their children reading any passage chosen by the State School teacher from the Four Gospels.

The Bishop speaks of the denial of the Virgin Birth in the Queensland Text Books, but he might as well say that the Virgin Birth is denied in the Gospel according to St. Mark and St. John, simply because the account of the Virginal Conception of our Blessed Lord is not to be found in either of these, nor, indeed, specifically mentioned in any other part of the New Testament except in some verses of St. Matthew and St. Luke, which it is true were omitted from the Queensland Bible Lesson Books. Here again, I will make a further proposal to the Bishop. I will undertake, on behalf of the League, after the referendum is carried, to join with the Bishop in a request that the verses referred to from St. Matthew and St. Luke should be included in the N.Z. Scripture Lesson Books. Members of the Bishop's communion were on the Departmental Committee which prepared the Queensland Lesson Books, and I have no doubt they would be much surprised if they learned that Bishop Cleary considered that the extracts they chose implied that there was any denial of the Virgin Birth.

Moreover, it is never pretended that the Scripture Lesson Books are to teach a complete scheme of Christian doctrine. They are to give the child a reasonable knowledge of the Bible. If there are points of doctrine omitted, such as that of the manner of the Virgin Birth, they can well be taught by the Churches who will send in their representatives. Bishop Cleary's clergy would have the same privilege as any others of doing this, and could teach that doctrine fully to their own children as I have no doubt other Christian Churches would do to theirs.

The Virgin Birth of our Lord is not "denied," it is only the history of the "manner" or "mode" by which it was accomplished, which is omitted from the Queensland books, after the example of St. Mark's and St. John's Gospels.

### CLERGY VISITS.

The right of entry objected to by Bishop Cleary (page 28) is availed of by his own Church in New South Wales, and Western Australia, as will be seen by the tables on pages 114, 116. It is believed also that the Roman Catholic clergy enter the schools in Tasmania, though there are no statistical records kept of clergy visits in that State.

It is not claimed that the Roman Catholic clergy enter the schools because they approve the religious instruction system therein, but the very fact that while thus disapproving the system of religious instruction and advocating all the time State aid for segregated schools, yet that they do enter the schools is a proof that they can do so if they will, and that, when it suits them to do so, they do take advantage of the opportunity. The New Zealand League, in asking for the right of entry, is asking for it for the Roman Catholic clergy equally with all other denominations. It can hardly be said that the League is doing an injustice to the Roman Catholic Church, when it is seeking for equal opportunities to be given to that Church with every other Church.

That the clergy would be constituted State teachers for the time being is no more true than saying that the Medical Inspectors, or Physical Instruction Inspectors or other persons entering the schools for special purposes are constituted

State school teachers. It is being more and more recognised by educationists that the schools are no longer exclusive preserves of the State school teachers, but that outside influences and persons are brought in. No educationist worthy of the name contests this practice.

The same argument applies to the Bishop's statement that the State schools would thereby be made denominational for a portion of their working time, no more than they would be made medical schools by the visits of the doctors, or dental schools by the visits of the dentists—dentists' visits being the accepted practice in advanced educational systems of to-day.

There is no proportional advantage to the denominations that have most money and men. On the contrary, simply because they have more children, the strain on them is greater. Under the working of the system, the smaller churches usually group together so that say a Congregational minister does not go round to a number of schools taking a few children in each, but he takes all the children of the small denominations (always subject to the consent of the parents) in one school, while say the Baptist minister will take a similar group in another school, and thus things are more than equalized. To deny a right of entry merely because some denominations are larger than others would be to penalise the majority, while at the same time depriving the smaller denominations of opportunities which the smaller churches show they value when the right of entry is given them.

### PROSELYTISM.

Bishop Cleary (page 29) has to go a long time back to find ever so thin a support of his claim for anxiety on the part of the Church of England to proselytise: he goes back to the fifth Anglican Synod in Sydney of 1880, and quotes the President, but omitted to tell the Committee that the year 1880 was the time when the whole educational system of New South Wales was in the melting pot. That Parliament feared no proselytism is shown by the fact that when in that same year it passed an Act which abolished State aid to denominational schools, so far from modifying the right of entry, much less casting it out, it re-embodied it in its new statute after

its previous 14 years' experience of it. Parliament evidently did not fear proselytism, or it would not have re-affirmed the right of entry. I for one am quite sure that the President of the Anglican Synod in no sense desired that the Church should be guilty of proselytism, and was apparently dealing with the objection to the arrangement by which parents could send their children into another minister than their own if the parent so desired; an arrangement which being under the parents' daily control could not lend itself to proselytism. Naturally any Christian minister would do as the President of the Synod—repudiate, as the result of extreme sensitiveness approaching to jealousy, a want of sympathy with children who desired to read the Scriptures and even to learn the Creed, the Lord's Prayer and the Ten Commandments under such well safeguarded conditions.

It is obvious to those who do not desire to misconstrue his words that he was answering the objections of those who were opposed to the right of entry, just as I and others have dealt with those objections in the present campaign in New Zealand.

However that may be, the fact is clear to-day that the Churches accepting the system—and that is practically all the Churches excepting the Roman Catholic—work thereunder in harmonious relation together. It has been shown repeatedly that so far from the Churches fearing proselytism they willingly enter into arrangements with each other, subject always to the consent of the parents of the individual children, which in itself is quite sufficient safeguard against any proselytism.

Indeed, it may be taken for granted by anyone of intelligence that the Presbyterian Church and the Methodist Church, for example, would not be such strong supporters of this proposal, much less would a smaller body like the Salvation Army, if their experience taught them there was any danger of their children being proselytised. The testimonies of the attitude of the Presbyterian and Methodist Churches in Australia to this effect are voluminous, some of which will be found elsewhere in these pages. I will quote a pastoral letter written by the Moderator of the Presbyterian Church of Australia:—

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH OF  
AUSTRALIA.

St. Stephen's Church, Sydney,  
27th December, 1909.

Re Bible in State Schools Legislation.

Dear Sir,—At the meeting of the General Assembly of Australia, held in Melbourne in September of this year, the following finding was unanimously recorded:—

“Approve of the action of the ex-Moderator in issuing a circular to the Church in Queensland on the Bible in State Schools question; commend the Churches in the States in which the law permits to make full use of their opportunities for giving Bible instruction to our children in the State Schools; and urge the ministers and people in Victoria and Queensland to aid to the full measure of their influence the securing of a like boon in their States.”

Having regard to the great importance of this matter as relating specially to the State of Queensland, I have been instructed by the Public Questions Committee to issue a circular containing the foregoing finding of Assembly, and to urge upon the ministers and people in Queensland to act together in this matter, and to advance the efforts of all re-endeavouring to secure Bible instruction for children in the State Schools, so that the object aimed at may be speedily attained.

Allow me to emphasise the clause which was put before you by my predecessor, namely, that “the knowledge of the Word is the foundation of our Protestant faith and practice, and without such knowledge the work of the Church is made increasingly difficult from year to year.”

By the formation of a branch of a Bible in State Schools League in your district, or by supporting such branches already formed, and by other means which you may think of,

you may be able to do effective work in your particular district for the advancement of the common cause.

With fraternal greetings,

I am, yours sincerely,

JOHN FERGUSON,

Moderator, Presbyterian Church of Australia.

And this was not the only occasion on which such an official statement from the President of that Church was made. The General Assembly of the Presbyterian Church of Australia at successive Assemblies within recent years was absolutely unanimous in supporting the system. Such testimony would therefore be convincing to those who are willing to look at all the facts.

See also resolution of Presbyterian Assembly of Australia, 1914, page 227.

Bishop Cleary, instead of quoting in an erroneous sense, torn from the context of its surrounding circumstances of 34 years ago, a solitary phrase of an Anglican prelate, should, to prove proselytism, produce protests of to-day from the Churches upon which it is inflicted. This he cannot do, for the simple reason that, save his own, all the Christian Churches and the Jewish Church also, testify to their happy satisfaction, and therefore to the absence of proselytism.

Or Bishop Cleary could do still better to prove his charge of proselytism, produce cases of those who had proselytised, and of those who had been proselytised. If there were such an evil in fact, he should have no difficulty, out of the hundreds of thousands of children liable to the danger in nearly half a century, in finding a thousand or even a few more to prove his wild assertion. Until he does so, his statement remains an unproved assertion.

### **OPPOSITION TO CLERGY IN SCHOOLS.**

With reference to Bishop Cleary's charge (p. 32) of inconsistency against the Rev. Dr. Gibb, the latter supplies me with the following statement:—

“Dr. Cleary need be in no doubt as to what the League stands for at every part of its programme. That has been



made plain again and again, and it is only wilful blindness that fails to perceive the extent and the precise nature of our demands. Suppose that a charge of inconsistency could be proved against me—that I formerly opposed the proposals now made by the League in the matter of the right of entry, and now support these, what has that to do with the clarity of the League's programme or its essential justice? Proof of inconsistency on my part may be a sorry thing for me, but it passes ordinary intelligence to grasp the bearing of defects in my character on the League's proposals.

"But I repudiate the charge of inconsistency. I stand where I stood in 1903 in my intense dislike of the English Education Act, and if the proposals of the League contemplated a state of matters in the faintest degree resembling the situation in England I should offer them the most strenuous resistance. At the time I made the remarks quoted by Dr. Cleary I was of the opinion that to allow ministers of religion to enter the schools would not indeed exactly reproduce the English conditions in New Zealand, but would probably tend in that direction. I was much more cognisant of the working of the Education Act in England than of the Education Acts in Australia, and the overwhelming testimony to the smooth and satisfactory working of the latter came under my attention at a later period. In plain terms it is the discovery that the right of entry in Australia, so far from inflicting injustice on any, even the smallest church, is universally regarded as a boon of incalculable worth that has led to my change of attitude. I thought that if the right of entry were accorded there would be friction, discord, and heartburning in the churches. I find that peace and mutual goodwill are promoted among ministers of religion and churches by their joint efforts to give religious instruction to the children in the public schools. And finding this, I had no option but to withdraw from my former position and take my stand, as I now most heartily do, with those who demand the right of entry for ministers or their duly accredited representatives."

Bishop Cleary referred to single-roomed schools (p. 32), and quotes a correspondent of his who informed him that the

system worked very unsatisfactorily in the 26 one-roomed schools in his parish. I presume that his correspondent is a R.C. priest, whom one would not regard as in sympathy with any system of education except that endorsed by his own Church. I submit that a mere expression of opinion unsupported by substantiated facts ought not to weigh against the outstanding fact that for half a century the system has been at work in single-roomed schools, and except for such a protest on the part of a Roman Catholic, no complaint has been brought forward. One-roomed schools are much more numerous in Australia than in New Zealand, and in almost half a century in two States and nearly a quarter of a century in a third State, there would have been plenty of room for difficulties over one-roomed schools had they really existed. As a matter of fact a little common sense prevents any hitch of the sort occurring, which can easily be guarded against in New Zealand by regulations.

### CONSCIENCE CLAUSE.

In reply to Bishop Cleary (page 34) I cannot do better than quote the remarks on this point by the Bishop of Wellington in his Synod address 1914: "I gather that what our opponents condemn is a formula which should require all parents who desire partial or complete exemption for their children to signify the same to the headmaster in writing. I must confess that some such formula seems to me entirely reasonable. Both classes of our opponents take strong exception to it; but whether on the same or on different grounds is not clear. The Defence League, I gather, virtually demands that the conscience clause shall apply, not to the minority, but to the majority; that is, that it is the parent **who desires** religious teaching who shall be compelled to signify the same in writing, not the parent who declines such teaching. This proposal discloses a most odd conception of the function of conscience clauses. The very idea and meaning of conscience clauses is to protect minorities against oppressive action of majorities. Majorities do not need protection. Theoretically all laws are assumed to represent the prevailing mind of the community, and as a general rule, everybody is expected to accept them. In certain cases,

however, it is felt by modern communities to be a just and reasonable concession to individual liberty to permit persons who do not approve of the law to claim exemption from its scope. But for the sake of public dignity and order this exemption must be applied for according to prescribed form. Public dignity and order forbid that people should exempt themselves, without due notification to the proper authorities. Accordingly such laws contain a conscience clause, which concedes the right of exemption and prescribes the procedure. This is the universal use of conscience clauses. They protect minorities. The Defence League, as I understand, proposes to put the conscience clause to the very opposite use, and to require those who approve of the law and wish the benefit of its provisions to take the trouble of making formal application. Who ever heard of such a thing? I faith, the Defence League genius who conceived the idea of protecting the law-approving majority by a conscience clause, must be a countryman of my own! In fact, the Defence League wishes it assumed that the prevailing mind is opposed to the law until the contrary is shown by individual written approval! The absurdity is especially glaring in the present case. For while, owing to the party system and the opportunities it affords for temporary coalitions between small Parliamentary groups, it sometimes happens that laws are enacted which by no means represent the prevailing mind of the community, our procedure by Referendum infallibly secures that our system shall not be legalized unless it do represent, not in theory only, but in fact, the prevailing mind. We shall not have to **assume**, we shall **know** that the majority approve it. And were it an ordinary law, all would be expected, without more ado, to observe its provisions. But in this matter of religious education it is just that parents' liberty should be respected; hence a conscience clause is provided for conscientious objectors. National Defence is a parallel case. Not those who approve of it, but those who on certain specified grounds disapprove, are required to signify the same to the authorities. Yet National Defence was never submitted by Referendum to the direct and specific vote of the people.

The Roman Petition describes the assumed conscience clause as "odious" and "disreputable." Its words are:—"The

proposed so-called conscience clause for children is a peculiarly odious and disreputable formula; it falsely pretends that all parents desire for their children the proposed form of Government religious instruction unless such parents protest **IN WRITING** against it." This rigorous and vigorous sentence is open to much criticism, as, e.g., the scornful epithet applied to the religious instruction—"Government religious instruction," quietly ignoring the fact that the religious instruction will be given by the Churches, including the Roman Church, if it so desire, without Government let or hindrance. Inasmuch, however, as in the Petition, the clause "in writing" is printed in capital letters, we must presume that the odiousness and disreputableness are chiefly to be found in the procedure by written letter, the capital letters being employed to visualize to the eye the huge enormity of this method. What other procedure, then, would the petitioners suggest? Would they think it consonant with the dignity and good order of the National Schools that it should be left to the children to bear verbal messages from their parents on this most important subject? Or do they wish to impose on parents the trouble—in many country districts the appreciable trouble—of themselves interviewing the teachers? And do they think that either of these methods would be a more effective safeguard than the written and signed letter against the proselytism which they go on in the Petition to express their exceeding dread of? I suspect, however, notwithstanding the capital letters, that what these petitioners disapprove is not the mere method of procedure, whether by letter or otherwise, but that the minority should have to claim exemption by any method whatever; and that they are at one with the Defence League in its absurd demand that the conscience clause should apply to the majority."

### **CONTROVERSIAL CONCEALMENTS AND CONTRADICTIONS.**

It is admitted (page 38) that in Australian Acts the term "general religious instruction" is applied to that part of the system with which the State school teachers are concerned. The New Zealand League, however, modified the position in that respect in order to meet the teachers as far

as could be done practically, and is quite content as to that part of the system, if in New Zealand the Scripture lessons are used as literary and moral lessons, reserving the religious instruction to be given by the Churches through the representatives whom they send in. The League is satisfied, so far as that part of the system is concerned, if every child is given the opportunity of access to the Bible in the shape of reading lessons selected therefrom; and this has been made perfectly clear. Never once has the League in its official documents made the request that the teachers shall be asked to give religious instruction, not that it regards the teachers as incompetent or unqualified, but in order to meet as far as possible the objections of those who would be unwilling to undertake such lessons.

### CHANCE OF MIND.

I deny that the League has in any sense of the word adopted the so-called Irish conscience clause (page 41). Whatever its source may have been, it has stood the test of time and has given such satisfaction that, except from Roman Catholics, there has been no protest against it. It still stands as firm in those Australian States as on the respective dates on which it was adopted by them. The League asks for a conscience clause giving control to the parents, and not to ecclesiastics; to be exercised in the same fashion as any conscience clause, e.g., in legal oaths where provision is made for the exemption of the minority. The New Zealand Parliament will frame the conscience clause, about which it will find no difficulty from the League if it follows the established precedent.

### THE COST.

With a long list of words Bishop Cleary (page 42) conjures up a fearful picture of unfortunate taxpayers groaning under an unjust taxation. Very wisely, however, while quoting a guess at the cost of the work at £100,000, he expresses no opinion thereon, but confines himself to the principle, and uses the Boston Tea Tax as his illustration. The Boston Tea Tax was imposed upon a people, a minority of whom were willing to pay it and the majority unwilling, and is thus the



reverse of that which the League claims will be the case after the Referendum is taken. Assume that there is a small minority which objects to English children in English schools who are learning the English language being provided at the expense of the whole people with the highest specimens of English literature, is there any gross injustice? Would not one, on the contrary, say that there is only pity for a minority which objects to contribute its small share to that which is necessary if the children are to receive an English education? Moreover, the principle already exists, and must continue to exist so long as we live under present mundane conditions. Many people object to the Defence Act from strong conscientious principles, yet while they rightly are exempted from military service against their conscientious scruples, no one would dream of applying the same exemption to them in regard to their share in contributing through the taxes for the training of others and to that which the majority regard as being for the benefit of the country. The same principle applies in many other things, of which one illustration must suffice. Many people object, on principles no less strong than that of the Roman Catholics in regard to this proposal, to the running of trams and trains on Sundays; yet where the trams are municipally-owned and the trains State-owned, they have to bear their share of the liability in the loans raised for those undertakings.

Moreover the principle is already adopted in regard to the Bible itself. Bibles are provided for the use of members of Parliament, for the use of Judges, jurors and witnesses in the Law Courts, for the use of prisoners and criminals in the gaols. These Bibles are paid for by the whole people whether they believe in the Bible or not, and there has been no complaint of unjust taxation.

The League's position is that the same **principle** should be extended to the schools which is applied to Parliament, the Law Courts, and the gaols.

Bishop Cleary compels me reluctantly to remind him that the People of New Zealand are contributing to the cost of Roman Catholic education. The salaries of inspectors, the railway fares of children attending Roman Catholic schools,



some of which children pass by National schools, are borne by the whole People. Many people are of opinion that by doing so they are directly propagating Roman Catholicism to which they would not willingly contribute.

In addition to this compulsory financial assistance to Roman Catholic schools, a huge expenditure is incurred through the organisation of the non-Roman churches in building and maintaining Sunday schools, and an expenditure which cannot be estimated because of its greatness is made in the sacrifice and energy of the many thousands who devote themselves to the development of better citizenship through the religious instruction they impart in the Sunday schools, Bible classes, and such like. The material for Sunday school work alone involves an ever-increasing outlay. It is not the Roman Catholic Church which is the only body spending large sums of money in providing for the religious instruction of the future citizens. But there is this difference, that while such expenditure is cheerfully borne by these churches, they make no demand for State aid either under the specious cover of public service rendered; or for the day schools, by which they also render public service. These churches only ask to be allowed to continue their loyalty to the National system, provided there is restored to it on a practicable basis that which Sir C. Bowen said nineteen-twentieths of the people desired should be there. The League believes that its proposal supplies that basis, on a system which would prove as permanent here, as it has proved elsewhere.

### **TRUSTING THE TEACHERS.**

It is hardly fair of Bishop Cleary (page 43) to quote the Penal Code. I for one would agree with him that its provisions were odious. I think it is possible that some of the friends supporting him in opposition to this movement might be found more in sympathy with the provisions of that Penal Code, than the members of the League. There is no comparison between the provisions of the Penal Code and the proposals of the League. That Penal Code prohibited the exercise of the Roman Catholic religion; it placed a price on the head of R.C. priests; it prevented the child being

taught not only the faith of his fathers but the very language of his fathers, often the only language which the father could speak. Contrast those odious impositions with the proposal of the League: there is, for instance, no prohibition of the Roman Catholic faith, no suggestion that its schools shall be closed or its churches razed to the ground. On the contrary, so far from banishing the Roman Catholic clergy, the League's proposal gives to the Roman Catholic clergy that which they do not possess to-day—the right to go into the schools during school hours and teach their own children the faith of their fathers and in the language of their fathers. The League's proposal, instead of punishing the parent as the Penal Code did, by taking away parental rights, gives to the parents a full and clear right to say whether the child should read the Bible lessons or not; and if—as I anticipate would be the case—many R.C. parents, in obedience to their hierarchy, would withdraw their children from the Scripture lessons, so far from the children being penalised, they would receive, instead of Bible lessons, their ordinary school lessons. Assume, for the sake of argument, that an hour a week were given to the reading of the Bible lessons by other children, the R.C. children in the State schools would have an extra hour at secular subjects of which the children reading the Bible lessons would fall short. There is therefore no comparison between the Penal Code of Ireland and the League's proposal. That the R.C. Church, if the League succeeds, could send its priests in by law has not been denied; and that they do so is not denied either, though it is claimed, and justly claimed, that they do so only, in a number of cases, proportionately smaller than that of which they might avail themselves. But the fact remains clear that in Western Australia and in N.S.W. (there being no records for Tasmania) the R.C. clergy do go into the schools. There must be some advantage, or they would not use a system which their Church so much dislikes. The advantage is usually taken in the country schools, and, to my mind, I would welcome the thought of the R.C. priest seeking his children out for confirmation, preparation for Holy Communion, and other things which that Church values. In a proposal affording such opportunities there is nothing corresponding to the Penal

Code which proscribed and prohibited the Roman Catholic religion.

### **TEACHERS' CONSCIENCE CLAUSE.**

The absence, referred to by Bishop Cleary (p. 44), of a conscience clause for teachers in the present proposal compared with that of 1905 is very easily explained. Seven times Bills have been introduced into the New Zealand Parliament, all intended to deal with the subject of religious instruction. Up to the last attempt the promoters had honestly believed that by including a conscience clause for teachers they would so meet objections that their proposals would be agreed to. But every such proposal being rejected by Parliament, and the people refused even an opportunity of voting thereon, the promoters looked for some other system which they hoped would prove more acceptable, and have brought forward a system by which the work demanded of teachers is so small (and in which the promoters have abandoned the teachers' share of the work as religious instructors), that there is no necessity for a conscience clause for the teachers. Moreover, in the four Australian States where the system is at work there has never been any protest on the part of teachers against, or application for exemption from, the Scripture lessons on the ground of conscience. It may be said that in N.S.W. and Tasmania teachers know before they enter the department what they have to do and make up their minds accordingly; but, on the other hand, I point out that in Western Australia in 1893, and in Queensland in 1910, the teachers were already in the department, and not one was found who resigned or made any difficulty in consequence of oppression of conscience. This fact is all the more striking in the case of Queensland, where for 33 years the teachers had entered the profession under a purely secular Act.

Proportionately, and actually numerically, the number of Roman Catholic teachers in the Australian States must be greater than in New Zealand, if we take the census proportions. In Australia, for instance, there are 921,425 Roman Catholics, equalling 20.68 per cent. of the population. In New South Wales alone there are 375,391 Roman Catholics,

equalling 25.54 per cent. of the population: while in New Zealand there are only 126,995 Roman Catholics, equalling 13.97 per cent. of the population. It is a fair assumption that both numerically and proportionately the Roman Catholic teachers are in larger numbers in the Australian States than in New Zealand. Yet even though there is a larger number from whom difficulties might be expected, they have yet to be put on record. I do not for a moment accept the alternative that they are hypocrites and sell their souls for bread and butter. I have too much experience of my many Roman Catholic friends amongst Australian inspectors and teachers to listen to such a suggestion even for a moment. On the contrary, every Roman Catholic teacher I know welcomes the Bible lessons, encourages the ministers' visits, and values the religious instruction of the system. I say, as others have said, that if any section of the teachers could be singled out for the reverence and carefulness with which they give their own lessons, and for the cordiality with which they welcome the ministers of all denominations, I would single out the Roman Catholic teachers.

The conscience clause is for the protection of the child. It operates on him though, for natural causes, it is called into operation by the parent. The statement is a mere fallacy that a teacher, as parent, can take advantage of the conscience clause, while as teacher he would not have the advantage of the conscience clause. The object of the conscience clause would be attained by the parent, even if he happened to be a teacher. His child would remain exempt if the teacher-parent so wished. There should be a great difference between the mind of a child and the mind of a grown-up person like a teacher. The child's mind is in a most plastic and receptive state. The parent is entitled to say that he does not wish his child to receive indelible impressions from the Bible or from a religious instructor. The teacher, on the other hand, has a formed character and convictions, and, if he wishes, can prevent himself from being influenced by the Bible just as he can do to-day without a conscience clause when he is teaching history which opens the way to sectarian interpretation or when he is teaching passages in the school literature which have either Christian, Mohammedan, or heathen references.

**NATURAL RIGHTS** (p. 48).

It is exactly because the League claims the natural right of the parent to freedom from being coerced into doing anything which his conscience tells him is not morally allowable, that we are seeking to have freedom substituted for the present coercion by which the parent is denied the right of having his child taught the Bible or receiving religious instruction. The natural law demands that the parents' rights should prevail over the State, and, the League claims, over any Church.

The point is beyond dispute that Roman Catholic teachers in New South Wales, Tasmania, Queensland, and Western Australia give the Scripture lessons, while the fallacy of the argument that they have to choose between their bread and butter and refusal, is shown by the fact that they continue to enter the Department knowing perfectly well what is in front of them, although every avenue of life is open to them at the same time, including possibly employment in their own Church schools. It is incredible to imagine that this great number of Roman Catholic teachers have sold their consciences.

In Queensland the Roman Catholic teachers were called upon to do that which they had not done previously (unless having been in the Department for over 30 years they had used the Bible lessons in their earlier days), yet not one Roman Catholic teacher was heard of who entered any protest. Bishop Cleary has alleged a violation of the Roman Catholic teacher's conscience if he is called on to read or supervise the reading of lessons from the Bible, but he stands in singular contrast to the action of Cardinal Moran who was prepared to supply copies of the Gospels for use in the State schools, and who with all his vehemence against the State schools, never once—so far as I have been able to learn—uttered a word against Roman Catholic teachers giving Bible lessons. Nor indeed have I heard of any other of the Roman Catholic Bishops in Australia doing so, although thousands of Roman Catholic teachers have been giving these lessons during the last half century.

On the contrary an official pronouncement was made by Archbishop Duhig, Co-adjutor to Archbishop Dunne, Roman



Catholic Archbishop of Brisbane, in his Lenten Pastoral delivered as Roman Catholic Bishop of Rockhampton and reported in the "Age," the organ of the Roman Catholic Church, 4th March, 1911.

The following is Archbishop Duhig's statement:—

"As servants of the State, Catholic teachers in public schools are free to give the Scripture lesson provided for in the curriculum; and we feel it is not necessary to impress on them that in doing so they should be most careful to abstain from any sign or word that would cast the least reflection on the religion of any of their pupils."

The fact then remains clear that Roman Catholic teachers have been giving and continue to give the Bible lessons. Whatever the objections may be from a theoretical point of view they disappear in practice, and are so little found that the Roman Catholic teachers in the profession have been singled out for praise as to the reverent manner and faithfulness with which they fulfil this duty. Bishop Cleary has referred to this work as not "morally allowable." But he is the first Roman Catholic Bishop I have heard of who has applied such a term to that part of education which Archbishop Duhig declares those teachers are "free to give." I cannot imagine either Archbishop Dunne or Archbishop Duhig, both of whom I respect, countenancing anything which was not "morally allowable."

### MINORITIES MUST SUFFER?

Bishop Cleary (page 49) quotes me as saying ("Dominion," May 27th, 1914) that the Government must adopt certain theological views of one section of the people and reject certain theological views of another, and minority section. The Bishop is not quite fair to me here—unintentionally, I would trust. The theological views to which I referred are the views put forth so loudly and frequently by Bishop Cleary that a referendum is not applicable to our proposal because this is a religious question. This, I say, is a doctrine of the Roman Catholic Church which I for one am not prepared to accept, and which I believe a majority of the



people of this Dominion are not willing to accept. We claim the right of freedom to judge in religious matters for ourselves, and not at the dictation of any Church. That is a very different thing from accepting the doctrine that because a matter is stated to be a religious question, or intrudes upon the religious domain, therefore someone else is to decide it for us, and that we are to be refused the British right of self-government which extends to all matters.

The position taken up by the League is that the majority is suffering and has been suffering, but the only way of finding out whether it is a majority or a minority will be by taking the Referendum, the result of which, even if in the affirmative, will not compel a solitary child to read one line of Scripture lessons, or to have one word said to him by a visiting minister.

The security of the "weaker groups" (p. 50) and the liberty of conscience are effectually secured under the conscience clause asked for, which effectually secures the "weaker groups" of children, and even every individual child, from reading the Bible if his parent objects.

### OPINIONS OF EXPERTS.

Bishop Cleary speaks (p. 55) of our producing only 98 opinions, but I should like to know how many more would convince him. At any rate, he has not produced 98 opinions from educationists who have experience of the working of the system, which he can set against those published by the League.

In addition, the League draws attention to various other opinions expressed by people who are not teachers and by those who are retired teachers, and claims that until its opponents bring forward similar evidence both in quantity and reliability equal to that of the witnesses on the side of the League, and brings it forward, as the League has done, of people who have had personal experience, the League's evidence stands uncontroverted.

Bishop Cleary (page 56) draws attention to requests from the Education Department, N.S.W., reminding the clergy that they had the right of entry. The League claims that this is a strong proof that the Department is satisfied with the system of Religious Instruction, and finds the ministers' vis-

its helpful, else it would not complain that there are not sufficient visits paid. If the Department found the visits objectionable it would seek to discourage them, instead of urging upon the clergy to co-operate with the Department by visiting the schools. Had all the bogies of sectarian strife, interference with school routine and such like, any foundation in fact, it cannot be imagined that the Department would be anxious to encourage the clergy to come into the schools to develop these difficulties. The clergy are thus encouraged by the Department, because in addition to the educational value of intercourse between the children and cultured, educated clergymen of all denominations, the schools are made more popular in the eyes of the parents and the people generally; to say nothing of the children themselves and the teachers welcoming these visits.

Bishop Cleary (page 58) alludes to what he describes as "organised political and politico-religious fanaticism" in New South Wales, which he has studied for over a quarter of a century, and asks what the education system has done to mitigate it, and I would say it has done much, as is shown by the fact that he cannot produce evidence that this "organised political and politico-religious fanaticism" exists inside the school walls. Supposing that some such thing does exist in New South Wales—which I neither admit nor deny—then I would say it is a proof of the efficacy of the Religious Instruction system in schools that this feature is not found therein.

The Bishop asks what has the education system done to mitigate it? It is equally pertinent for me to ask what has the greater proportion and number—compared with New Zealand—of Roman Catholics in New South Wales—25 per cent. with at least half their children brought up in their own schools—done to mitigate this "organised political and politico-religious fanaticism"? I do not say that the greater proportion of Roman Catholics, or the segregation of half their children in separate buildings, have produced it, but what have these two factors done to mitigate "organised political and politico-religious fanaticism"?

Bishop Cleary, page 56, refers to a report of the Church of England Committee of Religious Instruction, in the Sydney Synod, 1913. The Archbishop of Sydney, writing to me under date 3rd September, 1913, said:—

“With regard to the statement that something occurred in the last Diocesan Synod which showed that religious instruction had failed, I am not aware to what the reference could be; **we are all so convinced that ours is the best system if it is not possible to have separate denominational schools.** We are, of course, always anxious to make the fullest use of our opportunities, and from time to time we naturally express the wish that our funds were larger so that we might pay some special instructors who could assist the clergy in the splendid work they are doing in the schools. It was probably such an appeal that has been distorted into the misleading statement you quote.”

Mr. James Hole, secretary of that committee, wrote to me under date 6th September, 1913:—

**“The Church of England in New South Wales is not in the slightest degree dissatisfied with the system of religious instruction in force here.**

“I cannot conceive that any member of our Church would wish for its alteration. Some may wish for denominational schools, but they do not wish the public schools to be godless.

“What we have to be dissatisfied with is the support given by the church people to the committee appointed by Synod to carry on the work committed to their care.”

Light will be thrown upon the point by remembering that this committee is appointed by the Synod to develop the work of religious instruction in State Schools, chiefly by raising money in order that lay teachers may be employed in the State to visit schools which the clergy cannot reach in consequence of the schools being too many. This committee has been in existence for some 35 years, and it is quite natural that, being in earnest about their work, they would seek to

impress the necessity for maintaining it, and use language as strong as possible; but as the Archbishop of Sydney said, "it was probably such an appeal that has been distorted into the misleading statement" with which I am dealing. From reports in my possession, I see that the following sums of money were raised by this committee: 1905, £609; 1907, £588; 1908, £563; 1909, £557; 1911, £597; 1912, £633.

An organisation which lays itself out to raise close upon £600 a year to promote religious instruction, in addition to having invested capital to produce income for the same purpose, can hardly be regarded as anything else but the clearest evidence that the Church of England is whole-hearted in the matter, and this is a committee in one diocese only. There are similar committees throughout Australia. I know of one maintained by the Congregational Church of N.S.W. The very language which Bishop Cleary quotes is a proof of earnestness of purpose to increase their subscription list in order that the work of religious instruction in State Schools may be pursued to its fullest extent.

Bishop Cleary (pages 57, 58 and 60) quotes the names of one Presbyterian and three Anglican clergymen as lamenting the widespread decay of vital religion among people trained in the oldest League-type schools. It would be indeed strange if the clergy of all churches did not at times in all countries and places warn their flocks of defects; but it does not follow that therefore there is a vital, if any, connection between those defects and the system of education, unless indeed Bishop Cleary is prepared to argue that the segregation of Roman Catholic schools produces a higher type of religion than is to be found elsewhere, because such a conclusion would force comparisons which I am reluctant to make between countries of which the Roman Catholic Church has had exclusive control and others in which her power has been limited.

Of his quotations, one, that of Mr. Chambers, which the Bishop quotes from the "Catholic Press" of July 23, 1914, does refer critically to the religious instruction system. Let

Mr. Chambers speak for himself in the following letter which shows how sadly Bishop Cleary has misinterpreted the purpose of the sermon:—

The Rectory, Dulwich Hill,  
Sydney, N.S.W.,

August 17th, 1914.

The Rev. Canon Garland,

Rev. and Dear Sir,—My attention having been drawn to the fact that a sermon on "The Church and Education" preached by me in St. Andrew's Cathedral, Sydney, on July 19th last is being used to favour the exclusion of the Bible from State Schools, I should like to say that the object of the sermon **was quite the contrary**. It was to emphasise the value of the Bible as an integral and absolutely necessary part of any system of education and to plead for a truer observance of our present Act. The fault whether intentional or unintentional here, lies with the administration of the Act and that was what I tried to point out.

I am a firm believer in having the Bible read in State Schools as part of the ordinary curriculum and in allowing the clergy to impart special church teaching to the children during school hours. This is the law in New South Wales and is largely availed of and generally appreciated by the parents of the scholars.

My desire is for more of the Bible in our schools as the only sure means of building up and developing the character of our future citizens.

I am, yours faithfully,

(Sgd.) G. A. CHAMBERS, M.A.,

Rector of Dulwich Hill.

Warden of Trinity Grammar School, Sydney.

As a further illustration of the corporate opinion of the Church of England and of the views of her clergy:—

The following letter from the Primate of the Church of England in Australia will effectually dispose, in the mind of any unprejudiced person, of any idea that the Church of England authorities can be quoted by Bishop Cleary in support of his case.

The Primate's letter may be taken as the latest word on the subject after the many years working of the system.

Bishopscourt, Sydney,

August 17th, 1914.

Dear Canon Garland,—I am not surprised that the Roman Catholic Bishop whose evidence you quote to me has endeavoured to prejudice the Parliamentary Committee against the New South Wales system of religious teaching in Public Schools. We quite understand that they do not want Bibles in the hands of the people. I can only say that he is entirely in error in thinking that our system is a failure. On the contrary I myself have very large evidence at my disposal and am convinced that the system is excellent and effective, and I hope that you may be fortunate enough to establish something like it in New Zealand. I may add that the remarks of the Rev. G. A. Chambers were entirely misunderstood; he supports our system as a valuable means of religious instruction in Public Schools.

Yours sincerely,

(Sgd.) JOHN CHARLES, SYDNEY.

I draw attention to the action of the Newcastle Diocesan Synod, N.S.W., as reported in the Sydney "Morning Herald," 4th May, 1912, when Archdeacon Regg moved:—

"That in view of the recent extension of the high school system, Synod respectfully requests the Minister for Public Instruction to take steps to allow the same facilities for special religious instruction to be given in the high schools as are now allowed in the public schools of the State, and requests the religious education committee to take the matter into consideration, also the question of the appointment of salaried teachers, and to report to the next session of Synod."

In supporting the motion, Archdeacon Regg said:—

"The educational policy of the present Government was one with which in the main he was in agreement. The extension of the high school system, and this was a



question with which they of the Church of England were largely concerned, because there were 113,000 of their children attending the State Schools of New South Wales. The charge had been brought against the public school system that it was a godless one. **Every provision was made in the public schools for giving instruction in the Holy Scriptures. That redeemed the State Schools system from the charge of being godless. If it were godless, it was due to the fact that those who had the opportunity of giving that instruction failed to provide it.** But special religious instruction in the high school was not allowed.

“‘Now,’ continued the Archdeacon, ‘I know there has been an outcry against the policy of the Government. It has been spoken of as a concession made to benefit the Church of Rome, but that, I think, is quite unfair. It is a concession made to all who choose to avail themselves of it. I do not wish to overlook this fact, that probably the Church of Rome will be in a condition to avail itself more largely of the concession than any other body, but that only stands to the credit of the Church of Rome.’”

Here it will be seen that the Synod was absolutely unanimous, and I venture to say that never in any Synod of the Church of England in Australia is there any other but a unanimous vote whenever the question of religious instruction in State Schools is under discussion.

An example of Church of England opinion is found in the following editorial note of the “Church Record for Australasia and New Zealand,” August 21, 1914:

### **BIBLE IN STATE SCHOOLS LEAGUE.**

“In the Dominion of New Zealand, in Victoria, in South Australia, those who desire that children should become familiar with the teaching of the Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government schools. Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours (from which children may be withdrawn by parents who have conscientious objections)

and also facilities for the accredited representatives of the different religious denominations to enter the schools and give instruction to their own children.

“We should give all the support we can, both by prayer and sympathy, to those who are fighting the battle. **The experience in New South Wales is all in favour of the system.** Both from the point of view of the Education Department and from that of the Churches it has worked exceedingly well. The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that their children may receive some instruction from the Word of God. **In our opinion the New South Wales System is the most satisfactory solution of the religious question which has been devised.** It produces satisfactory results, without in any way breaking up the system of State education. It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority. We hope that before very long the whole of Australia and New Zealand may rejoice that God’s Holy Word is being adequately taught in all the State schools.”

The Ven. Archdeacon Gunther, late Vicar-General of the Archdiocese of Sydney, and nearly 50 years a clergyman of that Diocese, testifies the attitude of the clergy of the Church of England **“is decidedly favourable”** to the system.

Letter published in “The Church Standard,” a Church of England paper, Sydney, August 23, 1914, by the Venerable Archdeacon Gunther, late Vicar-General of the Archdiocese of Sydney:—

Sir,—It was with much pleasure that I read in your last issue the letter signed “Churchwoman,” and the circular attached to it. Though the information is meagre, I hope that we may regard the proposed effort to be made as an evidence of increased interest in the supreme importance of the religious instruction of the young, **of appreciation of the generous facilities given by the State of New South Wales for carrying out that work in our public schools,** and of the calamitous consequences to the individual and the nation if it is neglected. That voluntary workers can be obtained I have

long been convinced, if a hearty welcome is extended to them, and means provide for proper training and instruction in what to teach, how to teach, and in maintaining discipline. If this is not given, whatever qualifications and whatever knowledge may be possessed, our teachers are at a great disadvantage, knowing that the children readily institute unfavourable comparisons between them and their regular teachers. We have at present in the diocese of Sydney some 17 voluntary helpers in our work, who take 34 classes weekly. With this effort we cannot be satisfied, though thankful for it. May I point out that there is, I believe, material available for a large increase without delay. There are a large number of retired clergymen—at least 20 in the diocese of Sydney—some of whom, I doubt not, are qualified, able, and willing to assist, and also a large number of retired teachers who have shown much interest and sympathy with our work. It might, of course, be necessary to pay a small amount for travelling expenses in some cases. What efforts have been made to obtain voluntary workers—men and women? What efforts have also been made to obtain liberal support for our paid teachers? I pointed out in a letter to the press some time ago how sadly our funds have been falling off of late years, and how small the number of regular subscribers is. I have suggested to the Committee of the Sydney Synod means for largely increasing them. Why should we not ask the Educational and Book Society, the Home Mission Society and the managers of some of our trust funds to undertake to support a teacher? This would give us three additional helpers, and by means of a shilling fund from the parents we might annually obtain a large amount. I am convinced that many parents would support this. The assessment of parishes, as suggested by the Committee and brought forward in the last Sydney Synod, cannot be entertained. Other organisations, especially those supporting Home and Foreign Missions, would have as strong, if not a stronger claim. That something should be done is generally admitted, and that “something” should be a distinctly forward movement. The last report presented to the Sydney Synod showed **that 72 per cent. of our children are reached, but the lesson is only weekly**, and this is not sufficient surely to inspire and elevate

the daily work of the children, while the infants, who should be caught young, are generally left out in the cold. Years ago, I suggested in Synod the formation of a Board of Education for the Province, and I still think we ought to aim at that.

W. J. GUNTHER,

**Further Letter from Archdeacon Gunther.**

259 Walker Street, N. Sydney.

September 19th, 1914.

Dear Canon Garland,—

I received your letter yesterday, and am glad to see you appreciate my communication to the "Church Standard." It is one of many written at different times about religious instruction in Public Schools. I claim, as a clergyman of nearly 50 years' standing in this Diocese, to know something of what the Church of England has attempted to accomplish, and in the various official positions I have occupied and still occupy it has fallen to my lot to have special opportunities of gaining information. Further than that, I have availed myself of the generous facilities given by the State to take an active interest in the religious education of the young. In the early 'seventies, I was assisted in the visitation of the Public Schools in my parish by a keen admirer of the system that obtained, and our work was acknowledged by the teachers, the parents, and the children in various ways. The gentleman I refer to was the Rev. G. F. McArthur, headmaster of the famous and historic school—the King's School, Parramatta. My interest has not lapsed, but considerably increased since those days. You ask what the attitude of the clergy is at present towards the system that obtains in New South Wales. I answer from all that I have seen and heard, it is decidedly favourable. **According to the last published report no less than 120 clergymen out of our 131 parishes personally teach.** The inspectors and teachers have at different times spoken very favourably of our work. If the voice of criticism is sometimes heard among us, it comes from those who wish for the revival of the denominational system, or those who use strong language to awaken our people to a sense of their responsibilities, and the supreme importance of our work and the need of supporting

it more liberally. You will see from my letter that I hope some forward movement will soon take place. Though I am, and always have been, a warm supporter of our New South Wales Public Instruction Act, I am not blind to its defects, and hope the day may come when some scheme may be devised for those not availing themselves of its benefits.

We have a very large number, I believe 20,000, growing up without any education.

Wishing you all success in your great work,—Yours faithfully,

(Signed) W. J. GUNTHER.

You are aware, I think, that I have been connected with the work of our various schools, and am the Senior Fellow of St. Paul's College, University of Sydney, and, as the senior member of the Council of the King's School, very generally preside at its meetings.—W.J.G.

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The Rev. Canon Charlton, Rector of St. Barnabas', Sydney, and 25 years a member of the Diocesan Committee for Religious Instruction in State Schools, in an article in the "Church Record," a Church of England paper, Sydney, 4th September, 1914, writes:—

The education of the young is too serious a matter to be made the experimenting ground for theories, however excellent. Over 33 years' trial has proved the value of our educational system in New South Wales, the envy and model (with its Clauses 7 and 17) of other States. The late Sir Henry Parkes, the framer of the Act, said: "In the construction of this Act the words 'Secular Instruction shall be held to include general religious teaching, as distinguished from dogmatical or polemical teaching. . . . What is aimed at is that the child should be considered as belonging to a family, forming part of the population of this free and fair country. The child of the poor and the child of the rich may sit side by side in their tender years when they receive the first rudiments of instruction and when there is no occasion certainly for any material distinction."



Men and women to-day can testify that when as children attending our Public Schools they fairly and freely competed with one another, and have been saved from that narrow secularism which separates and tends to disintegrate society. Speaking of the Roman Catholic opposition, Sir Henry said: "If this Catholic religion depends—and I do not say it does—upon religious teaching being added to secular instruction in the common schools, that contention carries with it an admission fatal to the vital administration of the sacred offices of the clergy of the Catholic Church." This certainly is applicable to others. Bishop Pain (Bishop of Gippsland), at an annual meeting in 1906, said he had examined many systems of education and had never found any to compare with that of New South Wales in regard to the advantages given for religious instruction. **It was not a question of State aid to religion, but of religious aid to the State**, and the people should be seized with the greatness of the idea. This seems to me to be the key to the position of all who are like-minded with the Bishop, and is attested by them. From an official report of the working of the N.S.W. Act I extract the following: "With a view of obtaining a wide expression of opinion upon the question as to whether the Irish National Board Scripture lessons are advantageous in promoting the moral and intellectual education of the pupils in Public Schools, a circular was addressed to all Inspectors of Schools under this Department, requesting them to state their views upon the matter. The following extract from the report of one of our most experienced inspectors may be taken as representing the true value of the lessons:—"In cases where teachers deal with the books as they would with ordinary class-books, giving an intelligent exposition to what extent the pupils comprehend its scope and meaning, and dwelling with judicious force and impressiveness upon such points of religion and morals as these lessons inculcate, there can be no doubt whatever of the benefits accruing."

For over 25 years I have been connected with the Committee for Special Religious Instruction in Public Schools, organising and examining, and the consensus of opinion received from headmasters, mistresses, and teachers is, that where clergy and teachers prove efficient as instructors, the



influence brought to bear upon the children is effective and far-reaching. When undertaking the work in the High School for Boys in Sydney, the address the headmaster gave in introducing me to the senior boys was the most powerful and eloquent I have ever listened to. He told them that the basis of true education was to put "First things first," "God," etc., and for that reason he gave me a most cordial welcome. With such men one need not fear that our Public-Schools will be godless, nor that the coming men of our State, preparing now for various positions in life, will lack the essential element that goes to make a complete education.

I own, if the Church Day School does nothing else, it presents to the world a witness of the ideal of education. It is our duty to set that ideal before Christian people. We have no right to expect the State to care for, or pay for, an ideal which it never has, and never can believe in. We must be prepared to give time, trouble, and money to keep that "Ideal alive." As Mr. Birrell once said: "Let us as long as we can in this prosaic age, preserve any idealism we can lay our hands on. Where no vision is the people perish." Meanwhile, let us realise **the importance of what we have, that it is religious aid to the State.**

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Let me add that Bishop Cleary (page 57, paragraph 10), quotes Archdeacon Irvine as if in support of the Bishop's contention. But will it be believed that Archdeacon Irvine was speaking to the Minister with a view of obtaining greater facilities for religious instruction—that is, access to the high-schools. When Oliver Twist asked for more, it can hardly be imagined that it was a desire to have less of that for which he sought.

Bishop Cleary's idea that the Church of England in Australia is anywise dissatisfied with the system of religious instruction (where it prevails) proves to be wholly imaginary if not distorted. The latest information I receive from Sydney (as these notes go to press) is of the formation of a voluntary association of members of the Church of England

for the training of suitable persons to act as delegates where and when the clergy cannot overtake the work. This training is being undertaken by a State school teacher outside his regular school time. A testimony—in addition to the existence of the Diocesan Committee for promoting religious instruction in State Schools—of the wholeheartedness of the Church of England on the matter. No less is it a testimony to the attitude of the teaching profession when one of their number, over and above his daily hard work, is surrendering his leisure in order to train persons for the purpose.

The Church of England, in common with Christian Churches and the Jewish Church, the notable exception being the Roman Catholic Church evinces only one desire, to maintain the existing system of religious instruction, and to take increasing advantage of the opportunities which it affords to all without distinction.



PART IV.

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NOTES BY CANON GARLAND

— on —

Professor Hunter's Statement.



## NOTES BY CANON GARLAND ON PROFESSOR HUNTER'S STATEMENT.

(Paging in brackets refers to the pages of Professor Hunter's typewritten statement.)

Professor Hunter professes to give the detailed result of 37 years' experience of the secular system in New Zealand. His historical sketch is defective from its omissions. He ignores entirely the fact that the best friends of our national system of education have protested against its inadequateness in excluding the Bible from the curriculum of our schools. The demand made that the Bible should form part of our school syllabus is no new claim. It is one that has been made by leading citizens of New Zealand and by nearly every section of the Christian church since 1877, when the Bible was excluded. The Hon. Mr. Bowen, who had charge of the present Education Act when it was a Bill before the House of Representatives, was an earnest advocate of the Bible reading as part of the syllabus. He had a special clause in his Bill legalising prayer and Bible reading. In one of his speeches on the Bill he spoke as follows:—

“I feel certain that it is the desire of nineteenth-twentieths of the people of this country that the Bible not should be absolutely excluded from our public schools. . . . It is proposed in the Bill that school shall be opened every morning, at a fixed hour, by the reading of the Bible and the Lord's Prayer.”

The religious clause, however, in Mr. Bowen's Bill was met with hostile criticism by some members of the House, and it was rejected by a majority vote in the House of Representatives. The Legislative Council, however, restored the religious clause in part, but persistent opposition in the Lower House led to its rejection. The Rev. C. S. Ross in his “Education and Educationists in Otago,” says:—



“It was believed that, had the Government nailed their colours to the mast, and carried the question down to the constituencies, a majority of these would have pronounced with emphasis against the vote of the House. But no opportunity of expressing their opinion on the subject was afforded to them, and the system of barter and compromise which so often characterises party politics in these new lands led, at the last moment, to the excision of the Bible-reading clause.”

It was in these circumstances that the Bible was excluded from the schools of the land. The protest against this exclusion began in 1877, and it has continued till the present time, and it will continue until the people have an opportunity of saying at the ballot box that they wish the Bible restored to the schools. In proof of illustration of this affirmation, the following witnesses may be cited:—

## I.

### THE PROTEST OF NEW ZEALAND STATESMEN.

The following may be cited, but the number could be increased indefinitely:—

**Sir William Fox** (founder of the New Zealand Temperance Alliance):

“I think it is an indignity offered by ourselves to ourselves—if I may say so—that, in a country at least nine-tenths of the inhabitants of which profess a religion of some sort or another based upon that we know as the sacred Scriptures, the sacred Scriptures themselves should be the only book that is interdicted in our schools.”—House of Representatives, 14th July, 1880.

**Sir John Hall** protested against the banishing of the Bible in 1877 thus:—

“It not only fails to provide for any instruction in the principles of religion which are the essential basis of all education, but excluded from the schools to be maintained under its provision any recognition

of the Christian religion, or even of a Supreme Being. We believe that such a law is not only wrong, but is opposed to the general views of the people of New Zealand."

## II.

### THE PROTEST OF EDUCATION BOARDS.

The following may be cited:—

**Southland Education Board:** In the Education Report for 1880 (II.-1A.), presented to Parliament on the 5th June, 1880, by the Hon. the Minister of Education, the following paragraph appears on page 85, in the report of the Southland Education Board for the year ending 31st December, 1879:—

"The Bible-in-Schools.—This question was brought before the Board at a meeting held on the 6th June, and, after considerable discussion, a motion was carried almost unanimously, declaring it to be the opinion of the Board that the Bible should be read daily in the public schools without comment. Copies of this motion were forwarded to the Government, and also to all the School Committees, accompanied in the latter case by a request that they should give an expression of their opinion on the subject. Of the 55 committees then existing, 37 expressed themselves in favour of the resolution and 8 against it. The remaining 10 were either neutral or failed to make any return."

**Otago Education Board:** At a meeting of the Education Board of the Provincial District of Otago held on the 26th day of June, 1879, the following resolution was passed with only one dissentient:—

"That in the opinion of this Board, it is very desirable that the Education Act be amended with the view of allowing the introduction of Bible reading in the public schools."

## III.

## THE PROTEST OF EDUCATIONAL EXPERTS.

(1.) **The New Zealand Government** in 1883 appointed Dr. R. Laishley to report on the systems of State education in Great Britain, the Continent of Europe and the United States of America, and under date November, 1886, Dr. Laishley submitted to Parliament his report on the same which was published in 1886 by the Government printer in Wellington. Dr. Laishley called attention to the incompleteness from the moral standpoint of our educational system, and asked Parliament to note that "In the New Zealand system it is noteworthy that even 'morale' is not in the programmes." Dr. Laishley wrote as follows:—

"I recognise that grave changes should not be proposed without grave causes, and the wisdom of the injunction: 'Never prophesy unless you know.' But the results of my investigations, coupled with my knowledge of education and finance as existing in this Colony, induce me to believe that at no distant date public opinion—that omnipotent factor which upholds our constitution and dictates its mandates—will decree that the following propositions and questions be seriously considered. Although experience indeed teaches that 'knowledge comes, but wisdom lingers,' and that 'faith—fanatic faith—once wedded fast to some dear falsehood hugs it to the last.'"—Among the questions to be thus re-considered was the introduction of Bible-reading in schools.

(2.) **Inspector Hill** (of Hawkes Bay): In his report for 1879 addressed to "J. D. Ormond, Esq., Chairman Hawkes Bay Education Board" wrote as follows:—

"Now that the Bible has been expunged from the list of school books as issued by the Department, practically there is no standard of morality to be recognised by the teachers, but I sincerely hope that the present educational machinery, good as it is in many points, may be perfected by permitting the in-

troductioꢀ of the Bible as a reading-book into the public schools, guarded only by the adoption of a conscience clause, similar to that adopted by the Home Government.”

(3.) **Mr. James Reid**, ex-Principal of the District High School, Milton, is an earnest advocate for Bible-reading outside the hours of the syllabus, but he found that this ended in failure, and testified as follows:—

“The end of the whole matter is this: Bible-reading to succeed must be part of the school curriculum. The voluntary system has broken down with me because the teacher has no control of the attendance of the children, and because the children are able to evade the supervision of their parents.”

#### IV.

### THE PROTEST OF THE PEOPLE THROUGH VOLUNTARY PLEBISCITES.

Since 1877 the people in various parts of New Zealand whenever they have been consulted have voted in large majorities against the exclusion of the Bible and favour its restoration. The proof of this statement might be given from various parts of New Zealand, but the following may be quoted as examples of extensive evidence:—

In 1881, for example, the Bible in Schools Association, by permission of the Otago Education Board, issued voting papers to the parents through the schools, asking parents to declare for and against the daily reading of the Bible in the schools, guarded by a conscience clause. A very general interest was taken in the question, and the result of the returns was as follows:—

Total number of children whose parents				
replied “Yes”	...	...	...	11,884
Total number of children whose parents				
replied “No”	...	...	...	1,613

In 1902 the people of Otago were again consulted by voluntary plebiscite, and on the matter of the use of the Lord's Prayer and Bible lessons in schools, and the vote was as follows:—

In favour of Prayer and Bible ...	...	32,456
Against ...	...	4,243

## V.

### THE PROTEST OF CHRISTIAN CHURCHES OF THE LAND.

Nearly all the non-Roman Catholic sections of the Christian Church in New Zealand have from 1877 protested against the exclusion of the Bible from the syllabus:—

- (1) The Right Rev. Bishop Nevill, who is now the Primate of the Church of England in New Zealand as far back as 1887, took an active part in a Bible in Schools agitation. On the 29th July of that year he addressed a large public meeting in the old Knox Church, Dunedin, on the Bible in Schools, and warmly commended this educational reform. At the close of his address, Mr. James Fulton moved a hearty vote of thanks to Bishop Nevill, and in doing so said that at the next General Election they should be largely influenced in their votes by the following consideration:—

“Will this man who seeks my vote guarantee to support the proposed amendment in the Education Act which a large majority desires for the re-establishment of Bible reading in the public schools?”

- (2) **The Presbyterian Church** in its Otago Synod in 1879 declared in favour of the Bible in Schools, and appointed a committee to work for making the system truly national by including the Bible. Year after year this committee reported to Synod the work that it had done in the way of meetings and petitions to Parliament. In 1889 this committee reported that 16 out of 24 among the Otago members of the House had declared in favour of the Bible

in Schools, and it also reported that the largest vote had been given during the year in Parliament in favour of Bible in Schools. In 1890 it was reported that a Bible in Schools Bill had passed its second reading in the Legislative Council. The Northern section of the Church held the same position as the Otago section.

- (2) **The Presbyterian Church in Otago** has a very special reason for protesting against the exclusion of the Bible. In Otago, under the old Provincial system before 1877, the Presbyterians were so satisfied with a system of education in which the Bible had its place, and moral and religious teaching given of an undenominational character, that they actually gave to the colony their special denominational educational income—that is to say, they, with the consent of the old Provincial Council, diverted their own educational trust money from the purpose for which it was legally destined, viz., schools in connection with the Presbyterian Church, to the Otago University, to pay the salaries of professors there. Probably £50,000 of such money has been thus diverted, and every year at least £1800 is paid to three teachers. In 1877, when the Provincial systems of education were abolished, and the present secular system was set up, the Bible was flung out of the schools without the people ever having been consulted. Had the Otago Presbyterians foreseen that the Bible would have been banished from the schools, they probably would never have parted with one penny of their educational trust money. The Rev. James Chisholm, in his “Fifty Years Syne,” being the history of the Otago Presbyterian Church, urges a strong complaint against the State for thus requiting with ill the generosity of the Presbyterian Church. Mr. Chisholm’s complaint is as follows:—“The Church might fairly enough have provided in the Act of 1866 for instituting a college of her own, in which the truths she revered would have had an honoured place. Instead of that, she



has sacrificed her own immediate interests in order that no one may be debarred from the means of culture which she has provided. She has done this for the good of the State, and it does not seem a very courteous acknowledgment of her generosity on the part of the State to banish the Bible from the primary schools, and thereby render signally ineffective for moral ends the educational system in which, perforce, the Church must commit her children'' (page 216).

Professor Hunter's statement must be considered in the light of the foregoing historic facts. This historic protest make the reason for a referendum so strong that only a man hopelessly biased can withstand its force.

(Page 2, paragraph 2.) I deny that amongst Anglican, Presbyterian and Methodist ministers many can be found dissenting from the decision of their own church courts, and in sympathy on this matter with the National Schools Defence League and the Roman Catholic Federation.

Professor Hunter can only mention two Anglican clergymen, one of whom it is well known is engaged in secular work and has been so for many years, and, therefore, is hardly to be taken as representative. Professor Hunter emphatically states **many** Presbyterian ministers are strongly opposed to the proposed scheme. He gives eleven names out of a possible of 322 names, the number of Presbyterian ministers recorded in the Year Book, page 159. A vote of the last Presbyterian Assembly showed 11 ministers in opposition.

Professor Hunter says a similar dissent is found among Methodists. Here again he gives seven names out of a possible 248. (N.Z. Year Book, 1913, page 159).

We admit that Roman Catholics, Seventh Day Adventists and Unitarians are totally opposed to our proposal; but I deny that Congregationalists, Baptists and Churches of Christ are opposed in Australia, or are unanimously opposed in New Zealand. These three last support the system where it is at work. Ample testimony as to the attitude of Congregationalists and Baptists will be found in these pages and may be taken as

typical of their general attitude in Australia. The Churches of Christ at their annual conference for South Australia, where the system does not exist, passed the following resolution as recently as September 17th, 1914, with only one dissentient:

“That this Conference of Churches of Christ heartily supports the Scripture instruction in State Schools League in their effort to secure a referendum with a view to the introduction of Scripture lessons into the State schools on the basis of the system now in use in New South Wales, Western Australia, Tasmania, and Queensland.”

This is practically a testimony in favour of the smooth working elsewhere of the system, because members of this conference are in a position to know of its working in other States.

The petition lodged by ministers in opposition was the result of a circular which said, “a large and ever increasing number of ministers are opposed to the platform of the Bible in Schools League,” and that the circular was being sent to “a large number of Presbyterian, Methodist, Baptist and Congregational ministers.” I have drawn attention already to Professor Hunter’s own statement about the small numbers amongst Presbyterian and Methodist ministers; while the grand total of 86 signatures, even when some few more Seventh Day Adventists are added, hardly corresponds (if words mean anything) with the language used by Mr. Caughley, a school teacher, as “a large and ever increasing number of ministers,” and further shows a very small result from a circular “being sent **to a large** number of Presbyterian, Methodist, Baptist and Congregational ministers.” Let it be hoped that Mr. Caughley in his school work applies language with a fuller sense of the meaning of the words he uses.

(Pages 3 and 4): I submit with emphasis that the position of education in England and Australasia is not similar. In England the Church of England, and to a lesser degree other churches originally provided education at their own expense and as a result of such expenditure, claimed control of the buildings and of the education given therein, denying the

right of any other person to enter to give religious instruction. With that denial I am wholly out of sympathy, especially when, as in modern times, these Churches accepted State aid for their schools. The Church of England in Australasia is happily in agreement with all other churches except the Roman Catholic and the Seventh Day Adventists, and does not seek State aid but claims that all churches (including the Roman Catholic) should have the right of access to their children during school hours to give them religious instruction, in addition to a knowledge of the Bible as a matter of literature in the ordinary school curriculum. I believe there is a growing feeling in England in favour of a system there by which ministers of all churches, or teachers on their behalf, will be admitted to denominational schools supported by the State, the same right being given equally to all ministers to enter the board schools. The national union of teachers in England passed a resolution last year in sympathy with this, as the following cablegram shows:

“The ‘Church Guardian’ states that a considerable proportion of the National Union of Teachers favours a solution of the religious education question on lines similar to the New South Wales system.”  
—(“Dominion,” February 7th, 1914.)

(Page 10): I am not aware of the Church of England receiving any privileges as distinct from other churches in New South Wales; indeed, it is the first time I have heard of it. I know that State aid was given to **all** the churches until modern days, and expired with the last clerical survivor drawing a State stipend. In the distribution of land in the early days similar recognition of **all** churches was the case. I very much doubt whether it will be found that at any time one-seventh of the whole territory, as stated by Professor Hunter, was ever the property of the Church of England: at any rate I should desire to see the authority before accepting his mere statement. I do not reflect on Professor Hunter’s honesty, but I very much doubt whether he enquired into accuracy of the statements supplied to him. The fact is that before the State concerned itself at all with education the Church of England bore the whole expense of education in

New South Wales, providing buildings and teachers from her own resources. Other denominations followed her lead, all with something worse than limited success until the final abolition of State aid to denominational schools in 1880. I do not for a moment imagine that Professor Hunter intended to mislead the committee, and through it the public, when referring on page 10 to the Church of England only, he speaks of the proportion of State aid to the clergy. I would rather think that through his occupation in other matters he had not time to correct the copy from which he read. The Church of England clergy received no State aid which was not proportionately at the disposal of all other Churches.

(Page 11): I need not deal with the corrections, which Professor Hunter accepted in such a kind manner from me, as to the dates from which the system operated in Australia, beyond saying that the fact that the system has existed so long and has never been disturbed once since it was introduced but has been strengthened by legislation, outweighs every argument brought against it as a practical solution of the problem. I noted with pleasure that Professor Hunter corrected his statement that text books were used in all the States with the exception of Tasmania, the exact position being that text books are used in New South Wales, Tasmania and Queensland, and the Bible itself in Western Australia.

**The Irish text books** (page 11): As I pointed out we have not asked for the New South Wales books. Without criticising them we agree with educationalists that they are not in accordance with modern ideas of text books for children's use. We prefer as a pattern to follow the Queensland text books, though by no means binding ourselves to the matter existing therein or to the omissions of matter therefrom; but we contend that if Queensland could produce books which were received with so much satisfaction and without one solitary objection from any teacher, New Zealand will be able to do no less, and we hope will improve on the Queensland text books if there is room for such improvement.

(Pages 12 and 13): I recognise that there are many definitions of the word "religion" as applied to religious teaching, but our position as a League has been perfectly distinct. We shall be content with Bible lessons used as reading les-

sons in the same way as any other beautiful passage of literature would be used, the moral and literary beauties therefrom being all that we ask teachers should be called upon to deduce. This is by no means ideal and is not so much as is expected elsewhere; yet we have accepted this in order to reduce to a minimum any reasonable objections from a teacher's point of view. We do not believe there is one solitary teacher in the whole of New Zealand who could not hear the children read a Bible lesson and give it himself in that manner. There need be no more difficulty in this respect than exists already in the casual references to the Christian faith and religion, which now are in the reading matter of the children, and which I believe are there entirely against the interpretation of the Act which says that teaching shall be "entirely secular." Our claim is that when Scripture reading lessons are properly provided as a part of the curriculum, there will be less room for embarrassment on the part of teachers who might be agnostic, than arises now with references that are alleged to be contrary to the spirit of the Act.

(Pages 14 and 15): The Rev. Mona Jones is a Baptist minister who was at Newcastle. He admits that his Church favours the system, stating that, "under pressure from his Church he availed himself of the right of entry for a year." This pressure would not have been the case if Baptists generally agreed with the Rev. Mona Jones. Against this solitary statement I draw the attention of the committee to the evidence of other Baptist ministers from New South Wales, printed in full in my supplementary statement, attached hereto, and which I could amplify indefinitely.

(Page 17): I am somewhat surprised at the selection of statements made from the Queensland "Hansard." Sir Harry Rawson himself, though he spoke of sectarian strife, was a strong supporter of the New South Wales system and testified publicly to the fact, though I admit I should have to enquire in New South Wales for verification of my statement. But at any rate my statement as to the attitude of one with whom I was personally acquainted is just as good as Professor Hunter's, who does not give his authority for his quotation.

Subsequently I supplied the committee with the date of a speech by Sir Harry Rawson in the "Sydney Morning



## THE WILKINS' CIRCULAR.

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Professor Hunter (page 15) alleges a circular was issued in the name of Mr. W. Wilkins, secretary of National Education, Sydney, on July 15th, 1900. Leaflet No. 7 by the National Schools Defence League purported to publish this "circular." The full text of that leaflet, so far as it refers to the circular, is reprinted on one page of my statement, and opposite to it is printed the full extract on the matter from the Queensland Hansard, 9th November, 1910.

It will be noted first that the heading "PROSELYTISM OR SHEEP-STEALING," put into capitals in Opposition League's Leaflet No. 7, does not exist, nor is the word "proselytism" once even used, in the alleged circular itself.

It further will be noted:—

- (a) That the Opposition League leaflet states emphatically "Mr. W. Wilkins, Secretary to the Council of Education, Sydney, on 15th July, 1900, **issued the following circular** to the teachers in State Schools. It speaks for itself":
- (b) That the paragraph beginning "**Religious Instruction in Public Schools**" and ending with the words "opportunities for proselytism" (lines 5 to 12, page 6, in Leaflet No. 7) **has no existence whatever in the alleged Wilkins "circular" itself.**

The cablegrams already published to and from the Director of Education are as follows:—

Wellington, 2nd July, 1914.

Director Education, Sydney.

Statement published that Wilkins, Secretary Education Council July nineteen hundred issued circular against ministers proselytising in visiting classes. Please cable date Wilkins' death date circular referred to and its purport.

(Signed) CANON GARLAND.



Sydney, 7th July, 1914.

Canon Garland, Wellington.

Mr. Wilkins retired eighteen eighty-four died eighteen ninety-two could not therefore have issued circular referred to by you which cannot be identified.

(Signed) P. BOARD,

Director of Education, Sydney, N.S.W.

This cablegram from Mr. Board clearly shows that if some document were issued it certainly was not in 1900, because Mr. Wilkins was eight years dead and had left the Department 16 years.

An examination of Mr. Davey's speech in Queensland Hansard will show that the introductory paragraph (**embodied by the Opposition League as a part of the Wilkins "circular"**) beginning with the words, "**The following is a copy of the circular** of instructions issued," ending with the words "admitting children of other denominations to their classes," was not part of the Wilkins circular read by Mr. Davey.

Yet the Opposition League in Leaflet No. 7 says, "Mr. Wilkins, Secretary to the Council of Education, Sydney, on 15th July, 1900, issued **the following circular** to the teachers in the State Schools. It speaks for itself." And there quotes as Mr. Wilkins's circular a paragraph taken from some other and unknown source (probably the opinion of an opponent in a letter to a newspaper) as if this opinion were part of the text of the Wilkins "circular."

Why did not the Opposition League print the "circular" from the original of one of those circulars of which they say ("Dominion," 11th July, 1914) "opponents in New Zealand received copies from the Education Department, N.S.W., under date 15th July, 1900, when (the Committee are informed) the Wilkins circular was re-issued"?

Why did not the Opposition League give the name and address of the authority who forwarded the "copies" of the circular?

Why did not the Opposition League give the name and address of the authority who informed them it was "re-issued" 15th July, 1900?

I venture to think that they did not give the name and address of the authorities forwarding the copies of the circular or who informed them that it had been re-issued on 15th July, 1900, for the very good reason that it was not then re-issued, and was not received by them from the Education Department. Moreover, the Director of Education sent the following cable, 14th July, 1914:—

“Could not identify circular from information given in your cable last week as Wilkins died in ninety-two. Circular printed in Queensland Hansard doubtless issued but date nineteen hundred obviously wrong. Original not traceable now but evidently issued by Council of Education between sixty-six and seventy-nine before existing Act passed. No record of any such circular since eighty. Table thirty-six has no connection with Wilkins circular.—(Sgd.) P. BOARD, Director of Education.”

This later cable plainly shows that the statement that the circular was re-issued 15th July, 1900, does not agree with the facts.

Mr. J. Caughley, in the “Lyttelton Times” of the 11th July, 1914, states categorically, and after the publication of Mr. Board’s cable of 7th July, that:

“The date 15th July, **1900**, was the date on which the Wilkins circular was re-issued by the Council of Education.”

At the time the controversy occurred I was unaware that I was in possession of the following letter dated 26th November, 1906, from the Under Secretary, Mr. Board, which says:

“That the instructions referred to by Mr. Rice are obsolete, having been issued about 30 years ago by the late Council.”

Department of Public Instruction.

Sydney, 26th November, 1906.

Reverend Sir,—I have to acknowledge the receipt of your letter of 10th instant, forwarding a clipping from the “Courier” of 18th September, containing a letter from Mr.

Geo. M. Rice, in which it is suggested that proselytism has been indulged in, in connection with special religious instruction in schools of this State, to such an extent that this Department was forced to issue the instructions he quotes in order to cope with the evil.

In reply, **I have to point out that the instructions referred to by Mr. Rice are obsolete, having been issued about 30 years ago by the late Council of Education** under section 19 of the Public Schools Act of 1866. This Act was superseded 26 years ago by the present Public Instruction Act of 1880. The sections of the existing Act that deal with religious instruction in public schools are 7, 17, and 18, and the regulations and instructions given in the accompanying paper are those now in force bearing on the question. It will be seen that these regulations are provided simply for the effective carrying out of the provisions of the Act.—I have the honour to be, reverend sir, your obedient servant,

(Signed) P. BOARD,

Under Secretary.

The Venerable Archdeacon Garland,  
Organising Secretary, Bible in State School League,  
5 Darragh's Buildings, Brisbane, Queensland.

It may be suggested that there has been some reason for holding back the information which would authenticate the original Wilkin's "circular," and possibly some reason clear to the opposition League for presenting to the public a garbled, specially edited, and wrongly worded version; but whatever it was, I am prepared to accept an assurance that the opposition League put forth the statement in the Queensland "Hansard" as if it has been an authentic document of 1900, and were mistaken in so doing.

The whole tenor of the "circular" itself, as printed in Queensland "Hansard," was intended to deal not with "proselytism or sheep-stealing," but to facilitate the smooth working of the ministers' visits, e.g. (paragraph 4). "Upon this and other matters of detail the Council desires that **you will co-operate with any clergyman** who may attend at the school under your charge for the purpose of giving special religious instruction, and that **you will afford him all the assist-**

ance in your power in making satisfactory arrangements.” A very different thing from Leaflet No. 7, which says explicitly **“The following is a copy** of the circular issued,” and then gives not a copy but an opinion of some unknown person on the Wilkins “circular” with a line or two only from the “circular” torn from its context and so manipulated as to convey an idea—as far removed from the “circular” (according to the text printed in Queensland “Hansard”) as the east is from the west—that the circular was issued to make the teacher a watchdog against “proselytism or sheep-stealing.” The Opposition League suppressed the fact that the Queensland text of the Wilkins circular expressly enjoined on the teacher the duty of co-operation with any clergyman, and of permitting children, under the parents’ direction, to attend a class held by a minister other than their own. That this is so will be seen in paragraph 2 of the Wilkins “circular,” which explains the Act as follows:—“No children are allowed to be present at the special religious instruction given by any clergyman or religious teacher, except those registered as belonging to his persuasion.” But expressly shows the teacher, in the same paragraph 2:—“But should any parent desire that children not so registered may attend the instruction given by such clergyman, **you should permit them to do so** on being furnished with a direction to that effect in writing.” It will therefore be seen that the “circular,” so far from having any reference to “proselytism or sheep-stealing,” showed such confidence in ministers of religion that definite provision was made thereunder for children of one religious persuasion attending the class of a minister of another religious persuasion, and the teacher directed to see that the children should so attend **when the parents so desired**. That this is not proselytism, which is done by the parents themselves, but a testimony to the way in which, while preserving denominational rights, yet sectarian divisions can be overcome.

**Extracts from LEAFLET No. 7.**

“ Issued under the auspices of the  
NEW ZEALAND NATIONAL  
SCHOOLS’ DEFENCE LEAGUE.

**Australian Evidence against the Australian System of State  
Religious Instruction in State Schools.**

**READ AND BE CONVINCED.”**

\* \* \* \*  
\* \* \* \*

**“ PROSELYTISM OR SHEEP-STEALING.”**

“Mr. W. Wilkins, Secretary to the Council of Education, Sydney, on 15th July, 1900 issued the following circular to the teachers in the State schools. It speaks for itself:—

**“RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.**

“The following is a copy of the circular issued to all State schools in New South Wales for guidance in the matter of giving religious instruction in such schools. The italics in the second clause are intended to add emphasis to the directions given because some clergymen consider themselves at liberty to take any children that will come to their class” (this bears out the evidence already given by the Rev. Mona Jones) “and if that were sanctioned there would be obvious opportunities for proselytism.” Then follow the instructions to the effect that such instruction may be given “to the children of *any one religious persuasion* by the clergyman or other religious teacher of *such persuasion.*” “It will be your duty to see that no children are allowed to be present at the special religious instruction given by any clergyman or religious teacher, except those registered as belonging to his persuasion.” A further saving clause allows the children of a different religious persuasion to attend such class provided the parents’ consent is given. The opportunity for proselytism here will be obvious.

Despite this official warning against proselytism, we have the witness of one teacher—Mr. A. E. REAY, of AUBURN, New South Wales—as recently as 6th November, 1908, to its nullity. He says: “On the occasion of the absence of one clergyman I have had no trouble through asking the other clergyman (present) to combine the two sections and instruct them.”



# Queensland Parliamentary Debates.

Second Session of the Eighteenth Parliament, 1910.

Hansard, Page 1985.

"HON. A. A. DAVEY: The referendum in reference to the Bill was taken on the general question of introducing religious instruction in State schools. Dealing with the possible difficulty of a number of ministers of religion being anxious to give religious instruction, the Hon. Mr. Gibson assumed it to be almost a certainty that one minister could be found acting for all denominations. That would be very desirable, if possible, but it was not at all probable. And if such an arrangement were allowed, the alleged benefits to accrue to the children could not eventuate, because they were to be taught no doctrines of the faith of their parents. In connection with this matter he would like to read the following:—

## RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The following is a copy of the circular of instructions issued to all State schools in New South Wales for guidance in the matter of giving religious instruction in such schools. The italics in the second clause are inserted to add emphasis to the direction given, because some clergymen consider themselves at liberty to take any children that will come to the class, and if that were sanctioned there would be obvious opportunities for proselytism, and the Council of Education would be in danger of being accused of giving unfair advantages to clergymen of some denominations by admitting children of other denominations to their classes:—

"The Council of Education requests your careful attention to the following directions respecting the special religious instruction to be given under the provisions of section 19 of the Public Schools Act.

"By the terms of the Act such instructions may be given to the children of any one religious persuasion by the clergyman or other religious teacher of such persuasion. It will therefore be your duty to see that no children are allowed to be present at the special religious instruction given by any clergyman or other religious teacher except those registered as belonging to his persuasion. Should any parent desire that children not so registered, may attend the instruction given by such clergyman, you should permit them to do so on being furnished with a direction to that effect in writing.

"3. The time at which special religious instruction may be given will be the first hour of the morning session or if more convenient to the clergyman, the last hour of that session.

"4. The classroom is to be used for the purpose whenever practicable. If no classroom is provided, or the number to receive instruction be too great, the schoolroom may be used. Upon this and other matters of detail the Council desires that you will co-operate with any clergyman who may attend at the school under your charge for the purpose of giving special religious instruction, and that you will afford him all the assistance in your power in making satisfactory arrangements. Such arrangements must in fact depend greatly upon the mutual good-feeling and convenience of the clergyman and yourself, inasmuch as owing to the varying circumstances of different schools, it is not practicable to lay down any uniform rule upon the subject.

"5. The requisite books and apparatus for special religious instruction will be provided by the clergyman giving the instruction; but the ordinary school appliances may be used for this purpose, if no inconvenience is produced thereby in the general conduct of the school. The religious books employed in the special religious instruction class must, however, be strictly confined to the time and place of such instruction, and care must be taken that they be not accessible to the children not attending the class.

I have the honour to be, etc.,

W. WILKINS, Secretary."

Council of Education Office, Sydney, July, 15, 1900.

From that it appeared that they took a great deal more care in New South Wales than was provided here for the protection of children attending State schools; and it could be wise to accept the amendment, because it was necessary that some definite mode should be stated during which secular instruction was to be given."

[It will be noted that the quotation marks in the "Queensland Hansard" begin at the words, "The Council of Education requests" and end with the words "W. Wilkins, Secretary." Therefore, the introductory paragraph from which the Opposition League quoted is not part of the circular, nor is the date July 15, 1900, included in quotation marks.]



Note made after the evidence was completed :

As a matter of fairness I add that after my statement had been in the hands of the Committee for some days, the opposition League through Mr. Caughley produced a cablegram from the Director of Education, Sydney, to the effect that the preamble of the Wilkins circular was doubtless issued by the Education Board. I, of course, at once accepted the director's statement, a knowledge of which was not made known to me until that moment, 23rd October, 1914.

It would have seemed to me, however, there was a desire to get the real facts known, if Bishop Cleary, who received the cablegram 14th July, 1914, had at once made it public; or if Mr. Caughley, to whom the Bishop forwarded it shortly after that date, had done so. This is one of the incidents which made a deep impression on me that the desire to "trap" me thrust out of sight the desire to get the facts before the public or the Committee as quickly as possible.

Let it be noted that the cablegram of the same date I received from the director, did not give me any information about the preamble.

The original of the cablegram received by me was produced by me before the Parliamentary Committee. It then mysteriously disappeared, and I obtained and produced to the Committee a copy certified by the Post Office. Both original and certified copy proved that the implications of falsification of that cablegram made against me were without foundation.

This note is added to my original remarks, which are in nowise affected save as far as the fact of the preamble being part of the circular is concerned.

Herald," 16th October, 1906, in which he commended the system of religious instruction.

The Queensland members of Parliament quoted by Professor Hunter (pages 17 and 18) were all strong opponents, and they can hardly be said to give impartial testimony. As I have pointed out elsewhere in my statement, if there is sectarian strife in New South Wales, its connection with the school system has not been proved; while, on the contrary, the statements of witnesses are innumerable that sectarian strife is not caused in the school or by the system. Professor Hunter has made such a study of the Queensland "Hansard" that I am surprised he failed to quote pages 752 to 758 of the Queensland "Hansard" of 13th and 14th September, 1906. I think the references if made by members of the Parliamentary committee themselves to that "Hansard" will be sufficient to discount the evidence of at least the gentleman whom Professor Hunter considers worthy of a first place.

(Page 18): The statements made by Messrs. Hardacre and Theodore are more than balanced by the statements of the Hon. Digby Denham, to be found on page 75 of my statement, that of Mr. James Allan, M.L.A., pp. 78 and 120: the Hon. A. H. Barlow, ex-Minister of Education, page 77 my statement; Inspector-General Roe, page 109; and the Queensland Education Department, page 106.

(Page 19): Professor Hunter accepted in a gratifying manner my correction that the New South Wales Commissioners in their report of 1903 did not recommend the introduction of the French system, and I thank him for this courtesy which has saved the time of the Committee. What is clear is, (a) that Mr. Knibbs, **one** of the Commissioners, recommended the introduction of the French system of Ethics, under the head of "Ethical Instruction," not under the head of "Religious Instruction." (See page 27 of Commissioners' Report); (b) that Mr. Turner, his fellow-Commissioner (see page 73 of Commissioners' Report), spoke of the State of New South Wales making the best attempt to solve the difficulty of religious instruction. The Commissioners' joint report (page 3) showed that each was responsible only for his own statements and not for that of his fellow. The Department of Education in New South Wales, under date

19th September, 1913, writes: "No alteration in the system of ethical or religious instruction in this State was made as the result of Mr. Knibbs's recommendation." It therefore follows that Mr. Knibbs's recommendation is his own personal opinion, which was not accepted by the Department, notwithstanding the Conference of 1904, of which he was a member and at which he spoke, and at which the question of the system of religious instruction was discussed by the heads of churches with the educationalists present. It further follows that the opinion of Mr. Turner is that which was accepted by his Department and Government.

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### CRIMINAL STATISTICS.

Profesor Hunter claimed (page 20) that both Victoria and New South Wales "have had their much-talked-of birth-stains," i.e., the convict element. This is not the first time such a statement has been made in New Zealand by opponents of the Bible in Schools movement. Unfortunately this class of statement has brought ridicule upon the teaching profession in New Zealand, an Australian paper making the following cutting reference to Mr. John Caughley, another member of the National Schools Defence League, who made a similar statement at an earlier date: —

"Mr. Caughley asks us to believe that for 35 years before a house was built in Melbourne, Victoria was 'equally affected by convict settlement' with **New South Wales, which began with a consignment of 900 convicts, and which, two years after Phillip hoisted his flag at Sydney, out of a population of 1715, counted 1260 convicts.** The gentleman who makes this assertion is a teacher. Let us hope, for the sake of his pupils, that he does not teach history—or, at least, Australian history." —"Southern Cross," Melbourne, July 18, 1913.

It has remained for a University professor to so father this fictitious history that the doubt upon the educational qualifications of teachers in New Zealand will now be expanded to University professors.

There is not a scintilla of evidence in support of the contention that Victoria or any part of it was at any time

a convict settlement. Professor Hunter claimed that historians supported his view, but he failed to give the names of any.

On the contrary, both the official records, and also the historical writings, numerous in themselves, all alike testify that Victoria never was a convict settlement, but that the two occasions on which bands of convicts were taken to Victoria were followed by their almost immediate withdrawal. That Sydney and the country now known as New South Wales was the seat of the convict settlement is shown by His Majesty's despatch:—

“His Majesty has thought it advisable to fix upon Botany Bay.” (Bonwick, “First Twenty Years of Australia,” page 2.)

In 1788 the convicts arrived in what is now N.S.W. In 1803, October 9, Lieut.-Governor Collins arrived at Port Phillip with a party of convicts and soldiers, coming not from New South Wales but direct from England. On the 26th November, 1803, the Governor of New South Wales wrote to Colonel Collins that “Port Phillip is totally unfit to remain at . . . removal from it will be most advisable.” On 16th December, 1803, Collins reports arrangements for leaving Port Phillip for the Derwent (Tasmania). On the 27th January, 1804, Port Phillip was abandoned by Lieut.-Governor Collins and his party. On 15th May, 1804, the Governor of New South Wales reports to the Colonial Office in London that Colonel Collins had fixed his colony at the River Derwent, Tasmania. (“Historical Records,” Vol. V, pp. 263, 280 and 375; and “Victorian Year Book,” year 1913, page 45; “Empire Builders in Australia,” E. Ralph, 1911 page 101; “Port Phillip Settlement,” Bonwick, pages 74 to 80.)

Bonwick, page 80, “Port Phillip Settlement,” writes:—

“After the retreat of Colonel Collins in 1804 the land had rest for 20 years. Excepting a call for wood and water by passing vessels, and occasional visits of sailors and whalers, Europeans left the Port Phillip blacks and their white friend Buckley in peace. The next interruption came, not in the neighbourhood of Port Phillip, but of Western Port.”

This was in 1826, when, on the 11th December, a further attempt was made to settle the country with a party of convicts, but on 23rd January, 1828, that is, in little more than twelve months, the following official communication, telling the public of the new settlement being abandoned, was made:—

“His Majesty’s Government considering it inexpedient to continue the settlement on Western Port under present circumstances, I have the honour to inform you that the ‘Isabella’ . . . proceeds thither for the purpose of removing the whole establishment.”

The Sydney “Australian” of 7th March, 1828, thus notices the end of this ill-fated settlement:—

“The settlement formed during the beginning of the past year at Western Port is now altogether abandoned. The Government vessel the ‘Isabella’ has brought away every person lately settled there on the Government establishment.’ Thus ended the second attempt to colonise Port Phillip. Verily the stars in their courses fought against it.” (Bonwick, “Port Phillip Settlement,” pages 102 to 103.)

Ralph, in “Empire Builders in Australia,” page 101, sums up the situation: “For 30 years more, however,” (after 1803) “the natives were left masters of Port Phillip; but when next the white men came to those shores they came to stay.”

The records show that of the six convicts who escaped in Victoria during Collins’ three months’ settlement, five were accounted for before he left, the sixth being found in 1835 amongst the blacks. There is no room even for the wild suggestion that the “birth-stain” of Victoria could have been created by escaped convicts.

These facts are so well known that it is an astonishment anyone, even an opponent of Bible in Schools, should assert otherwise. Some more information is useful. The first permanent settlement in Victoria was founded 19th November, 1834, at Portland Bay by Henty. Batman, with three other white men, arrived the following year; and Fawkner with his party founded Melbourne, also in 1835, in which year



for the first time what is now Victoria was proclaimed as part of New South Wales. It was not until 1836 there were sufficient people to justify the establishment of a regular Government in Victoria. (See *Victorian Year Book*, 1913, p. 45.) In 1837 Port Phillip had no more than 36 males and 38 females. (Ralph, pages 167 to 177.) Not until 1839 Port Phillip had 3000 persons (Ralph, page 183). Almost at the same time, i.e., in 1840, the transportation of convicts to Australia ceased. (*Commonwealth Year Book* No. 5, page xxxv.)

The records are perfectly clear that up to that date the only attempt to establish convicts in Victoria was abandoned. (See "Historical Records," Vol. VI, page 289.)

Jose in his "History of Australasia," page 92 (a textbook in use in colleges), says:—

"Port Phillip took its orders very unwillingly from a department three weeks distant, and the inhabitants of Melbourne occupied their time in drawing up petitions for separation. **The Sydney-siders, they said, were tainted with convictism.**"

A statement hardly likely to have been made if open to the tu quoque argument. Recognised historians up to the present would wonder with astonishment that anyone could imagine Victoria had similar birthstains to New South Wales, and the historian of the future will only understand University professors and school-teachers of New Zealand as putting forward such an opinion on an entire failure to enquire into facts.

There is still further information to be had on this point. The Historical Records include the returns of inhabitants on the "Eastern Coast and Out-Settlements of New South Wales" as furnished by the Governor to the Home authorities. In none of these is any statement recorded of any places now included in Victoria, though places so far away as Hobarttown and Norfolk Island are included. In 1807 the total population of the above Eastern Coast and Out-Settlements is given at 9129. Though I cannot dissect the number of convicts in that population, the arrival up to that year of 8470 convicts will give an idea of the proportion



of convicts to the population after allowing for deaths; and it was on this proportion of convicts to free persons that New South Wales was founded. As further showing the unhappy foundation of New South Wales, the first arrival of 1015 people had as many as 742 convicts amongst them, the remainder including children. That out of such a black beginning New South Wales recovered itself is one of the most striking things in social progress and in history. It speaks volumes for the fact that never was there in New South Wales an educational system without religious teaching being provided.

(Pages 20, 21 and 22.)—Professor Hunter is not the first of the League's opponents who has made an incursion into statistics in order to bolster up the opposition to religious instruction in State Schools. There is a remarkable resemblance on the part of such excursionists in that they fail to exhibit any knowledge of statistics as a science. To quote one statistician only, Mr. G. H. Knibbs, Commonwealth Statist for Australia, writing under date 6th February, 1913, said:—

“You will, however, have noted from the remarks on pages 911, 913, 918 and 920 of Official Year Book No. V. that comparisons in criminology between the different States based on the bare figures are liable to be misleading, since various important factors have to be taken into consideration, **and from the nature of the case it is impossible to represent these statistically.**”

The same thing is laid down by every statistician, yet in his statement in chief, in page 20, comparing Sydney and Melbourne, Professor Hunter actually dared to say that the “only essential divergence is in the State system of national education, Victoria having adopted the secular system in 1873; then let the comparative criminal statistics bear their witness.” He then proceeded to give figures, but in his examination by me he departed from his carefully prepared statement. I asked him if he really expected people to accept bare figures as evidence of an increase or decrease of crime as a test of morality, and he replied: “It depends on the figures, on the way in which the figures are quoted, on the way in which they are arranged, and on the source

from which the figures come," all problems which lie at the base of statistics. I then asked him, on the other hand, if he would not accept figures unless he knew all about them, and he replied: "On their source and the way they are arranged." His statement in chief and his examination flatly contradict each other. He appeals in his statement to bare figures, but in his examination he admits the necessity of ascertaining other facts. To deal with the subject effectively requires an amount of time and space of something more than he devoted to it, as well as a knowledge which should be as scientific as is required for any other abstruse subject.

Professor Hunter appealed particularly to Victoria. Let him go to it. In the Year Book of that State for 1912-1913, page 333 et seq., compiled by the Government Statist, Mr. A. M. Laughton, who therefore may be taken on such a point as an extremely impartial critic (from which I make the briefest extracts), Mr. Laughton points out:—

**"A proper comparison of crime cannot be made between different States and countries unless several considerations are taken into account.** The first point necessary is that criminal law, in the places compared, should be substantially the same; the second, that it should be administered with equal strictness; and the third, that proper allowances are made for differences in the age and sex consideration of the population. The last consideration is one that must also be taken into account in comparing crime in recent years with that of previous periods when the population was very differently constituted in regard to age and sex. The returns of the States and the Dominion of New Zealand do not afford sufficient data to enable one to allow for these differences; but, in regard to the first two points above mentioned, the basis and main provisions of the criminal law are the same in each State; and it must be presumed, in the absence of any evidence to the contrary, that the law is administered with equal strictness in each State."

"The relative proportions in the various States of charges under the head 'Other Offences' is not of much value on account of the difference in the laws of the

States in these matters, and of the large proportion of offences which are not crimes but mere breaches of various Acts and by-laws."

"To enable a comparison to be made of the relative criminality of the population at different ages it is necessary to separate the sexes of arrested persons, to divide each of the sexes into age groups, and to show the number of charges laid against males and females in the different groups between 10 and 60 per 10,000 persons living in each group."

"Religious instruction was struck out of the curriculum of the State Schools in 1873, and many attempts have been made to ascertain the effect on the community as revealed by statistics of crime. **No definite conclusion can be arrived at by merely examining these statistics for a number of years.**"

Professor Hunter and his colleagues have no hesitation in rushing in, where a trained statistician like Mr. Laughton feared to tread, and arriving at a definite conclusion by merely placing bald figures in opposition to each other, wholly indifferent to the circumstances which a scientific statistician would bring to account with them.

"In comparing criminal records of different periods many factors must be taken into account, some of which have a tendency to increase and some to decrease the number of arrests and summonses issued."

"A comparison goes to show that crime in Victoria decreased in 1910, whilst in New South Wales there was an increase. Taking a comparison of the figures for the two States it will be seen at once that the difference between the totals of these States is accounted for in drunkenness almost entirely, whilst the difference between 'Other Crimes' is very small between the States."

Mr. Laughton, in his previous Year Book, 1912-1913, commenting on the figures (see page 356), says:—

"The percentage of convictions in Victoria for drunkenness was much less than in the other States and in the Dominion of New Zealand, nearly every case resulting in a conviction in the latter places, and about

one out of every two cases in the former. These figures seem to denote a comparative leniency on the part of magistrates in drunkenness cases in Victoria, but investigations show that **in that State an offender on his first appearance is generally discharged, and that those who have been arrested on a Saturday and detained in custody until Monday are similarly dealt with.** In some cases also, when an offender has been admitted to bail after arrest, he is discharged on putting a donation in the poor-box. In all these cases no conviction is recorded in Victoria, but in the other States a conviction is entered on the records in nearly every case, whether any punishment is inflicted or not."

The Government Statistician, Mr. J. B. Trivett, in a report furnished to the Minister of Justice, 7th February, 1914, in dealing with a comparison of criminal statistics between New South Wales and Victoria, called attention to the fact that the figures relate to offences charged, and not to distinct persons convicted, which it is impossible to ascertain.

"According to some statistics more or less reliable of a few years ago, every ten persons brought before magistrates in New South Wales are charged with about 18 offences, as against 15 offences in Victoria. This fact alone would increase the Victorian rates by 20 per cent." . . . **"I am not altogether confident that the law is administered with equal strictness in each State.** Drunkenness, for example, in Victoria is not treated so seriously as in New South Wales or the other States. It is found that in any of the other States, in 99 per cent. of cases of drunkenness, a conviction follows; whereas in Victoria only 57 per cent. of cases are convicted." . . . "Another factor to be taken into account in criminal statistics is the attitude of the magistracy and the police towards certain classes of offences. For instance, in the case of liquor laws or laws connected with vagrancy or gaming, the views of magistrates and the instructions issued to the police may be responsible for considerable variations in the returns. **The views of the magistracy towards crime in Victoria are apparently**

lenient, as of the cases brought before them no less than 28 per cent. are discharged, the highest ratio in any other State being 14 in Tasmania. In New South Wales the proportion is 12 per cent. If the views of the magistracy in Victoria are more lenient towards crime than in New South Wales, as would appear above, may it not be assumed that **the police of Victoria take a more lenient view** and ignore offences which are taken into account by the New South Wales police?"

"Another factor operating in connection with the comparison of criminal statistics in the two States is variation, too, in the classification of offences; and here, again, the method adopted in Victoria favours that State. For example, in regard to persons arrested, minor offences are excluded, and only that charge which throughout the hearing of the case has been most prominent is considered, but in regard to summons cases the unit is each separate charge. In New South Wales the unit is each separate charge, both as regards arrest and summons cases."

"Again, the offences 'Assault and robbery' and 'Assault with intent to commit robbery' are in New South Wales included in 'Offences against the person,' and in Victoria they appear to be included as 'Offences against property.' In the Victorian tables 'Assaulting the police' is, in combination with 'Resisting or obstructing the police,' placed under 'Offences against good order'; whereas the charges of 'Assaulting the police' are in New South Wales included under 'Offences against the person.'"

"Taking the above matters into consideration and speaking generally, **the criminal statistics of the two States are not comparable, as the conditions in the two are different.**"

"The population of New South Wales is 425,000, or 30 per cent. greater than in Victoria, and, a most important factor, Victoria has 16 persons per square mile, as against six in New South Wales."

"New South Wales has a large floating population, caused by the nature of its industries—pastoral and



mining—and by the works, railway and others, in course of construction. Moreover, Sydney is a large terminal shipping port, and consequently contains a larger and more irresponsible floating population than Melbourne.”

It therefore will be seen how much has to be taken into consideration, which is ignored by those who quote bare figures without any calculation of the circumstances necessary for an understanding of those figures. In my judgment the nearest approach which can be made to a test—though by no means a perfect one—is to be found in the decrease of crime in a community. Mr. Trivett, in the Year Book of New South Wales, 1912, page 391, gives the following paragraph and table:—

#### “DECREASING PRISON POPULATION.

“The total prison population recorded at the close of 1911, viz., 1249, represents the lowest level over a period of 37 years, and the following table, showing the relative position of general to prison population, and the gaol entries at intervals since 1875, proves that while the strength of the general population has been trebled, the prison population as between 1875 and 1911 has decreased by 14 per cent. The gaol entries below represent convicted and unconvicted persons:—

Year.	General Population at Dec. 31.	Gaol Entries during Year.	Gaol Population at Dec. 31.	Ratio of Gaol per 10,000 of General Population.
1875 .....	594,297	11,832	1,453	2.44
1885 .....	949,570	20,740	2,562	2.70
1895 .....	1,262,270	18,552	2,460	1.95
1905 .....	1,484,078	13,380	1,678	1.13
1910 .....	1,639,722	9,849	1,320*	.81
1911 .....	1,693,374	9,532	1,249*	.74

\* Exclusive of inebriates detained.

From these figures it will be seen that since the passing of “The Public Instruction Act, 1880,” crime has decreased enormously in New South Wales, as the above figures amply show both absolutely and relatively; but, unlike our opponents, I am not so rash as to say that this decrease of crime is or is not a result solely of the Education Act providing



religious instruction. I submit, however, that as our opponents have appealed to the Caesar of figures the Caesar of figures answers them with a remarkable diminution of crime.

To go farther back into history would be interesting, but a glance is all that is possible in the time available.

Major Arthur Griffiths, himself an expert in criminology, an English inspector of prisons, states in his "Memorials of Millbank" that in the early days of New South Wales

"Sydney was a perfect den of thieves, and these being selected from the whole felony of England were masters of their business and stood at the head of the profession.

"The report of the police magistrate of Sydney, printed in October, 1835, gives a nice picture of the town:

"Of the whole population of 20,000 a large proportion are prisoners, past or present, whose passions are violent, and who have not been accustomed to control them. It includes a great number of incorrigibly bad characters who, on obtaining their freedom, will not apply themselves to any honest mode of earning their living, but endeavour to support themselves in idleness and debauchery by plunder. There is more immorality in Sydney than in any other English town of the same population in His Majesty's Dominions. It contains 219 public-houses, and there were besides sly grog-shops innumerable.

"Sir Francis Forbes, the Chief Justice of the colony, endorsed these statements. That this is a true description of the actual state of Sydney cannot be denied."

Professor Hunter speaks of New South Wales as having the blackest record in Australasia (page 22); but has there ever been any case in the annals of crime where out of such terrible conditions there has been a reduction at such a rate as the last printed table discloses?

Though in the copy furnished me of Professor Hunter's statement in chief I have not found his reference to New South Wales as the most drunken State in Australia, yet in his examination he admitted he made that statement. This was not original on his part, but emanated from an organisation with which, however much we may sympathise, yet we

could not regard it as any more impartial than if the Liquor Party's organisation had issued a statement to say that New South Wales or any other country was the least drunken State. Against that must be set a report furnished by the Inspector-General of Police, New South Wales, in reply to statements made by the New South Wales Alliance (see "Evening News," Sydney, 20th May, 1914), where he says:

"He is not prepared to admit that there has been any startling increase in drinking, and is convinced that the figures quoted by the Temperance Party are not a proper guide to the amount of individual drinking that comes under the notice of the police. As a matter of fact, the figures quoted show a decrease in the number of convictions recorded. In 1912 the number was 32,977, while last year it stood at 32,459. . . . I take it that in every case in which a person is arrested for drunkenness a conviction is recorded independent of whether or not the person signs the pledge. Figures are not always a proper guide with regard to drunkenness. . . . I don't think the people of New South Wales are nearly as much given to drink as they used to be. . . . To my way of thinking, there has been a satisfactory decrease in drinking, a condition of affairs which inebriate statistics fail to reveal. Anyhow, I don't think it fair to describe New South Wales as the most drunken State."

(Page 22): I have pointed out already and clearly that the teachers in Australia are not "muzzled and bound hand and foot"; but even supposing they were, there are instances of teachers who are members of Parliament, and also of retired teachers, on whom such regulations would no longer be binding. It would be more to the point if Professor Hunter and those associated with him, instead of relying upon imagination, brought forward statements made by such retired teachers in the privileged walls of Parliament or elsewhere. We, on the contrary, have brought forward statements from retired teachers, and they testify both to the working of the system and to the fact that teachers are not "muzzled and bound hand and foot" by the regulations.

(Page 26): Our claim is that the State is teaching a religion now—teaching the children by inference and by a pro-

cess of negation which ethical masters say are more effective than positive assertion, that God has no place in their lives. We ask not for the establishment of any religion or for State aid to any of the churches but that God, according to the conception of Christians, may no longer be as "contraband as pipe opium" in the schools. We ask that the churches may be permitted to aid the schools by going to the expense, the labour and the trouble of sending their ministers, and other special teachers, to assist the State in the work of character-building of its future citizens on the only basis which, from a Christian point of view, can be effective, the basis of revealed religion. However much we may differ from each other, those of us in the League are agreed upon this, and further agreed that not only for ourselves but for all our opponents and any other form of religion the same facilities should be granted.

(Page 27): We deny entirely that the present system is strictly neutral. That is not neutrality where secularism prevails. The only neutral system will be equal opportunities for all and special privileges for none.

(Page 28); We are not asking the power of the State to compel attendance at religious lessons, but we ask that the power of the parent shall not be any longer interfered with by the State. Over and over again we have reiterated to weariness that under our proposal no child can be compelled either by the teacher or by a minister, by State or Church, to attend one solitary lesson. We complain that the power of the State is used now to prevent the child having as part of its education that which, we contend, so many parents desire it shall have, some religious teaching.



PART V.

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NOTES BY CANON GARLAND

— on —

Mr. Caughley's Statement.



## NOTES ON MR. J. CAUGHLEY'S STATEMENT.

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{The paging in brackets refers to the paging of his type-written document.)

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(Page 1).—The League so far from asking for a revolutionary change, is asking that a revolutionary change which was made without consulting the people may be referred back to the people, to ascertain if they wish to return to the condition of things normal to the British Empire. It was admitted at the time that New Zealand was then making a departure from the customary procedure of making some definite provision for religious teaching as part of the school system. The suggestion that it is "outside the powers of average electors" to vote on such a matter is a reflection on the intelligence of the electors of New Zealand. The League is willing to trust the electors, but Mr. Caughley, a vice-president of the opposition league, and the representative of those teachers who are opposed to the League's proposal, said such a vote was outside the powers of the average elector. Again Mr. Caughley speaking for the Teachers' Institute reflects on the electors of New Zealand when he speaks of "mechanically handing over the whole matter to the irresponsible decision of individual electors to whom these vital matters would be non-existent." I would ask: Where does the responsibility lie, if it does not lie with the electors as a whole ultimately, as with any matter affecting the Government under the British Constitution? Surely if the electors are competent to give a responsible decision by electing members of Parliament to legislate on a hundred and one different things, the electors themselves are no less capable of the responsibility of expressing an opinion on one of these points in a direct manner.

(Page 2).—We join issue completely with Mr. Caughley and his friends by stating emphatically that in our opinion a secular system of education is secularist and teaches dogmatic secularism, and accordingly is anti-religious in spirit.



However, notwithstanding the intention of the Act, public opinion has proved too strong to allow an "entirely secular" Education Act to be construed in such a sense that as in France, and one time in Victoria, the very name of God was deleted from the children's school-books.

(Page 7).—It is exactly because the Bible is like no other book in its origin, its contents, its teachings, its claims, and its authority, that the League wishes it, or at the least extracts from it, placed as reading lessons in the hands of the children. We are not asking that the teachers shall teach it as exhaustively as they teach any other subject. We contend that under our proposal the demand upon the requirements of the teachers is reduced to the lowest possible minimum. We admit it is by no means ideal but it will be ten thousand times better than the law of the land declaring in effect and in practice "You may read a lesson from the precepts of Confucius or on the life of Mohammed in school time, but you may not read the Ten Commandments or the Sermon on the Mount, and you may not read the story of the life of Jesus." Trough no fault of the "entirely secular" Act, casual references to God still remain in the children's hands in their reading books. They would present the same difficulty as those suggested by Mr. Caughley, but I have never heard of them in practice, nor does even he allege that these difficulties have arisen. The teaching of a special nature would be given by a specialist wherever it was practicable. That is why the system works so well elsewhere. The special teaching thus desiderated is given by those appointed and no demand is made on the teaching profession for that purpose.

(Page 8): The fact is clear that a way has been found by which the State provides for religious instruction being given to the satisfaction of practically all the churches. It may be they do not fully avail themselves of it, but if so it is their own fault, and not the fault of the State, as at present in New Zealand; and however many their own omissions may or may not be yet they are perfectly satisfied with the provision made. The statement made that the only way for the State to give religious instruction without creating denominational schools would be to find a system that would satisfy every denomination is equivalent to saying that until every

denomination is satisfied there must be no religious instruction, and we know exactly what that means. The churches constituting the League are determined to push the matter until the will of the people is ascertained as to whether they will be satisfied with the proposals submitted by the churches constituting the League.

(Page 9): In stating that in the Queensland campaign the League used the phrase "Vote for God and the Bible," Mr. Caughley is stating what is not a matter of fact. I have no recollection of any such phrase being used in any of our documents nor have I ever heard of it being used in any of the speeches made by our supporters. I believe that it is true that in one ballot-booth somebody wrote it up in pencil and that fact was mentioned in the Queensland Parliament as if it had been a general cry, which it was not.

The point I take exception to, and take it very strongly, is that Mr. Caughley often states as facts things that were mere hearsay on the part of someone else; and exaggerates some casual actions, such as this instance was, as if they were universal; and puts forward unsupported statements made by our opponents as if they were substantiated facts.

The constant charge made by Mr. Caughley and those thinking with him, Bishop Cleary and Professor Hunter that our cards are signed under misrepresentation is a reflection both on the honour of our great band of workers and on the intelligence of the people of New Zealand who signed. It is quite clear and emphatic, however, that a person appending his signature to a card appends it to what is on the card and nothing else. We also on our part could make similar complaints; cards have come into our possession and information alleging improper representation by our opponents, but we treat this as of small importance. The real question is, not whether some individuals have signed cards for or against the referendum, but whether the people of New Zealand desire the system proposed. There is only one way of getting a definite opinion of the people, and that is by a direct referendum. The allegations made against the value of signatures obtained by an organisation or individual becomes an argument in favour of obtaining the opinion of the whole people not through any organisation, but by the authority of

Parliament under a legislative enactment which would place the votes of the people beyond the reach of doubt by either friends or opponents, and outside any suggestion of misrepresentation.

### CRIMINAL STATISTICS.

(Page 12): I have elsewhere in this statement made some reference to the use of criminal statistics, but one of the most astonishing things I have heard in my life is Mr. Caughley's dogmatic and positive statement

“We **know** that the dispersal of convicts from N.S.W. and Tasmania during the great Victorian gold rushes fairly equalised this convict influence.”

The cablegram below will show that the opinions expressed to this Parliamentary Committee would not commend the learning of New Zealand, if those opinions were representative.

Hon. Hutchinson,

13th October, 1914.

Minister Lands, Melbourne.

Statement yesterday to Parliament Committee dispersal of convicts from New South Wales Tasmania to Victoria during Victorian gold rushes fairly equalised convict influence. Blair's History quoted. Please cable whether such convict influence fairly equalised New South Wales Victoria.

(Signed) CANON GARLAND.

Canon Garland,

Melbourne, 19th October, 1914.

Wellington, New Zealand.

Regard statement preposterous. Victoria never convict settlement and fully three-fourths of new population through gold rush came from overseas.

(Signed) W. HUTCHINSON.

I have not had the advantage of reading Blair's history on which Mr. Caughley seems to rely, but as I have pointed out elsewhere all other historians of Australia with whom I am acquainted leave no room for any such conclusion. The following figures will show how little ground there can be for the idea that the dispersal of convicts from New South Wales and Tasmania to Victoria fairly equalised this convict influence. Out of a population in Victoria of

364,324 in 1855 no less than 259,000 arrived by sea. Doubtless some of these came by sea from New South Wales and Tasmania, but it is equally clear they came also from every other part of the world.

Arrived at **Victoria gold fields by sea:**

1851 (July to December)	...	15,000
1852	... ..	94,000
1853, 1854 and 1855	(nearly)	250,000
		<hr/>
		259,000

to which must be added the immense number which left Melbourne, reducing it so close to evacuation that the public service was reduced to abject inefficiency, and the Governor to a condition of absolute powerlessness, ruling with hardly any to obey his behests.

It is true to add there were many who could have been easily spared, fugitives from justice, adventurers from California and the South Pacific, escaped convicts and disguised bush-rangers, sharpers and professional gamblers from every city on the "Continent" (of Europe) or in the States (U.S.A.).—(See "The Seven Colonies of Australia," by T. A. Coghlan, 1902).

It is not a fair deduction, however, that "many that could have been easily spared" amounted to a considerable portion. New South Wales even if all her living convicts had left her borders and migrated to Victoria in 1851 to 1855 (11 to 15 years after transportation had ceased), had not enough of them to contribute any appreciable proportion of convicts or any number sufficient to leaven the 364,324 people of 1855, or the 541,800 people of 1861. New South Wales in its infancy in its first instalment of inhabitants received 742 convicts out of a total of 1015 people; and after 19 years' settlement had in 1807 a population of 9129, to which had been contributed during that 19 years 8470 convicts. No unprejudiced person can see in these facts, or in any others within my knowledge, any parity of "birth-stains" between the two States, or any contagion sufficient to produce an appreciable effect on the happier genesis of Victoria. On the contrary it will be for all time a marvel requiring explanation how out of such unpromising material New South Wales could

to-day rise to the high position which she occupies in the Empire. Intelligent people will draw their own conclusions as to whether it may or may not have been a contributing factor that from her beginning until this day her school system has never denied a place to the teaching of that righteousness which alone exalteth a nation. I know of no similar instance in the history of nations, and for my part I am proud to express my strong conviction, after a long and careful study of the subject, that such a happy result would have been impossible, had it not been for the splendid educational system in which has been included always a definite recognition of God and the teaching of His laws. I am not suggesting the absence of other factors, but all else would have been minimised, in my opinion, if the State had by a process of negation taught its children that God is of less account than arithmetic.

(Page 10, paragraph 24): Mr. Caughley quotes Inspector Holmes, England, a great deal. I have not had time to examine Inspector Holmes's book, but have been supplied with the following information by one who has read it and which I believe to be correct. Inspector Holmes in no way condemns the proposals put forward by the League. He objects to the undue length of Scripture lessons, not in the council or board schools of England, **but in the church schools supported by the State**, a very different thing, and which by omission of fault-finding would imply he saw no reason to find fault with the Scripture teaching in the board schools. These are his words:

"The first forty minutes' morning lessons are given in almost every elementary school to what is called 'religious instruction'; this goes on morning after morning and week after week."—(Page 88.)

Inspector Holmes objects to **faults of method**, as any other inspector would object, in imparting religious instruction. **His objection is not to religious instruction**, his desire is that it should be given still better, not that it should be excluded from the schools as part of the ordinary curriculum. His words are:

"It is not matter for wonder that many of the glaring faults of method and organisation which the examina-



tion system fostered in our elementary schools between the years 1862 and 1895, and which are now being abandoned, however slowly, reluctantly and sporadically during the years of secular instruction, still find a refuge in the Scripture lesson. Overgrouping of classes, overcrowding of schoolrooms, collective answering, collective repetition, scribbling on slates, and other faults with which inspectors were only too familiar in bygone days, are still rampant while religious instruction is being given.”—(Page 94.)

So far from Inspector Holmes being in sympathy with the views put forward by Mr. Caughley and Professor Hunter, he states on page 300:

“If any of my readers have imagined that I am an advocate of what is called ‘secular education,’ they will, I hope, now realise that they have misread this book. Far from wishing to secularise education, I hold that it cannot be too religious. And, far from wishing to limit its religious activities to the first forty minutes of the morning sessions, I hold that it should be actively religious through every minute of every school session, that whatever it does it should be to the glory of God.”

Inspector Holmes therefore goes farther than the League proposes.

The case of Inspector Holmes is on all-fours with that of other educational authorities. The very fact that so many of them go much farther than the League’s proposals is a proof of the moderation of the requests made by the League, and in no way detracts from but rather increases the value of their opinion when they see such necessity for a place being found for religious instruction in the ordinary curriculum of a school. We in no way have advocated any of the methods proposed by such educationalists; we have advocated only the very least minimum, as contained in our proposals, much as so many of us might desire a great deal more. But many of us have subordinated our greater desires in our wish to meet each other and to find a common ground for agreement upon which, here as elsewhere, the great majority can enter.

(Page 19, paragraph 52): Mr. Caughley says:

“Teachers and the public generally are amazed that our system of education and the neutrality of the State



in religion and the rights of conscience and the normal processes of education should be attacked by a body of such a character as the League."

I reply that there is only one way of ascertaining the opinion of the public, and it is the public alone in the person of the electors who have the right to decide what shall be done in the schools, not the teachers or any church or combination of churches constituting or opposing the League. Unless the referendum, asked for by the League, is taken there can be no way of ascertaining whether the people generally are "amazed" or otherwise. Our information is that they are very much amazed at the action of Mr. Caughley and some of the teachers. Our information is also that members of the Presbyterian church generally are "amazed" at the action of Mr. Caughley, who evidently carries so little weight amongst the laity of his own church that he could only find one other layman to vote with him in the General Assembly; in his own session, as he admitted in his cross-examination, he found himself the only elder holding his amazing opinions. That the ministers of his church are "amazed" at him is shown by the very few who responded to his circular calling on them to express their opinions against the League's proposals.

But all this, whether expressed by one side or the other, is entirely beside the point. It is not whether Mr. Caughley is right that the public are "amazed" at the League, or whether I am right that the public, especially of his own church, are "amazed" at Mr. Caughley. The real point is that the opinion of the public, all sections and all denominations, advocates and opponents, can be ascertained effectively only by the authority of Parliament providing for a direct vote surrounded with legislative precautions.

If the public are "amazed," as Mr. Caughley states, then the answer will be very clear against the League when they have an opportunity of voting. That will show whether the churches of the League are truly representative of the opinions of their people or whether, for instance Mr. Caughley in his own church, and Mr. Bates and Mr. Hobday in the Church of England, are representative of the opinion of those churches.

PART VI.

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NOTES BY CANON GARLAND

— on —

Rev. D. C. Bates's Statement.



## NOTES ON THE REV. D. C. BATES'S STATEMENT.

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I must put my protest on record against the action of Mr. Bates in applying the term "agitator" to myself. I had asked him a perfectly courteous question, which did not warrant in any degree his vulgarly calling me names in reply. I claim that a clergyman who, as Mr. Bates has done, for 12 years has followed a secular vocation is not a representative clergyman of the Church to which he may belong.

Further, I desire to show that the opinions of such men as the Primate of Australia (see pp. 162-163), Archdeacon Gunther, late Vicar-General of the Archdiocese of Sydney, and for 50 years a clergyman in Australia (see pp. 165-168); and the opinions of Synods are far more representative of the Church than the obviously hostile opinion of a clergyman who for so many years has pursued a secular calling.

For example, the latest information from the Diocese of Sydney is afforded in this statement. On the 1st October, 1914, the Rev. Dr. Radford moved:—

"That in the opinion of this Synod in order to make the fullest use of the facilities for special religious instruction in public schools, steps should be taken to form a diocesan roll for the enlistment of voluntary teachers, and also to make diocesan provision for the adequate training of all persons giving such special religious instruction, whether clergy or paid or voluntary lay teachers."

The motion was seconded by a layman, Mr. W. M. Fairland, and carried unanimously.

At the same time appreciation was expressed of the assistance given by the State school teachers.

I submit that an opinion by the clergy and laity in Synod assembled is fully representative of the Church concerned, as compared with that of a clergyman who for so many years

has been cut off from church work and who has been absent from New South Wales for sixteen years.

The following statement published in the Sydney Diocesan Directory, 1913 (see page 431) with the imprint "Published by Authority," and which is issued by the Sydney Diocesan Registry, is the official attitude and statement of the Church of England in the Diocese of Sydney:—

"For a few years after the passing of the Public Schools Act of 1866 the work of Special Religious Instruction, as permitted by the Act, was carried on by only a limited number of the clergy. The importance of the work became in time more fully realised. Attention was frequently called to it by the late Bishop Barker in his addresses to the Synod, and at length on December 5th, 1878, the following resolution was carried:—

"That in the opinion of this Synod the great importance of imparting religious instruction to the young in public schools, now spread so widely throughout the diocese, renders it necessary that some more effectual steps should be taken for imparting such instruction, at the times sanctioned by the Public Schools Act."

"A committee was formed to consider and report upon the best mode of giving effect to it, and at the next session a very comprehensive report was submitted, containing a series of important recommendations. These were adopted by the Synod, and a committee was formed to carry them into effect. It has been in existence ever since and has now completed the thirty-fourth year of its labours.

"The work has steadily progressed in extent in efficiency. There are now eight salaried teachers employed, and an expenditure of about £600 per annum is incurred.

"The following table will give an idea of the extent of the work of special religious instruction as carried on in the diocese, and of the responsibility resting on the members of the church":—

[I draw attention to the comparison between 1880 and 1913 as showing that the Church of England increasingly avails itself of the opportunities.—D.I.G.]

	1880	1913
Parishes ... ..	68	131
Returns received ... ..	62	120
Number of schools in the diocese ... ..	160	470
„ „ schools taught ... ..	85	315
„ „ classes taught ... ..	116	633
„ „ clergy teaching ... ..	48	123
„ „ classes taught by clergy ... ..	98	408
„ „ catechists teaching ... ..	5	20
„ „ classes taught by catechists ... ..	5	44
„ „ voluntary teachers ... ..	4	17
„ „ classes taught by voluntary teachers	4	34
„ „ paid teachers ... ..	2	8
„ „ classes taught by paid teachers ...	9	147
Total number of teachers ... ..		163
„ „ „ classes taught weekly ... ..		633
„ „ „ lessons given in a year ... ..		25,200

The average number of children under instruction during the year ended June 30th were:—

In boys' classes ... ..	7,600
In girls' classes ... ..	7,200
In mixed classes ... ..	23,300
	<hr/>
	38,100

**“This shows that nearly 72 per cent. of Church of England children, exclusive of infants, attending the public schools in the Diocese of Sydney are receiving special religious instruction from representatives of the church.** Were the 2300 children who are receiving daily religious instruction in our church schools added and the records of those clergy who have failed to send returns available, it is probable that a total of considerably over 40,000 would be reached, and the percentage proportionately increased. **Your committee feel it is a cause for sincere congratulation,** and should serve as a stimulus to further and greater efforts to compass the whole of the work laid upon the church in this State.

“On the ground of what has been already accomplished, together with the urgent need of further extension, the com-



mittee ask for a fuller recognition of their work by the members of the church generally, and for a wider and more liberal support.

"They earnestly appeal to their fellow churchmen for at least £2000 per annum to enable them to reach all the church of England children (about 53,000) in the public schools in the Diocese of Sydney.

"Eight salaried teachers employed. Income for 1912-1913, £564 12s. 9d. Income required, £2000. Donations and subscriptions may be sent to the honorary secretary or the honorary treasurer."

Mr. Bates (page 1) states:—

"The Government provides the Irish National Scripture Books as part of the school equipment, but though I made earnest enquiries I personally never heard of a teacher who used them. . . . The books were shut away all the time in the cupboards and never looked at."

As against this I set the emphatic, clear and official statement of the Chief Inspector of Schools in his report submitted to the New South Wales Parliament in 1913 (see page 41), where he says that:

"In accordance with the Act the reading of the authorised Scripture lessons from the Old and New Testaments is regularly given in all schools."

I submit that if Mr. Bates is correct, then the official departmental report is absolutely wrong. This latter is untenable simply because no official would commit himself to such a statement in public; unless indeed it may happen that over 16 years ago Mr. Bates never knew a teacher who used the books, and that to-day things have changed so that the Chief Inspector is able to state accurately and authoritatively

"The reading of the authorised Scripture lessons is regularly given in all schools." (See page 41 of his report.)

It is impossible to imagine this statement, which was laid on the table of Parliament, being allowed to pass without question if he deviated from the facts. If it should be argued that there has been a change since Mr. Bates' experience (which at any rate is not so extensive as that of the Chief Inspector), then there is no ground for stating that the

teachers shirk the lessons, inasmuch as the latest and official statement proves no school can be found in which the Bible lessons are not read.

The diocese of Goulburn, in which I believe Mr. Bates worked, passed the following resolution at its session this year, according to a copy supplied to me by the Registrar of the diocese under date the 8th July, 1914:—

“This Synod, realising that the public school system for the imparting of religious instruction is the soundest and most equitable that could be in force where denominational religion is not recognised by the State, pledges itself:

“(a) To use to the utmost advantage the concession granted to the clergy in the Act of 1880, sec. 17.

“(b) To most strenuously oppose any attempt to expunge or interfere with the privileges granted in sec. 17 of the Act 1880, it having worked beneficially and harmoniously since its inception.”

The diocese of Newcastle, in which Mr. Bates worked for some years, at its session in 1912, according to a report in the “Sydney Morning Herald” of 4th May, 1912, passed the following resolution:—

“That in view of the recent extension of the high school system, Synod respectfully requests the Minister for Public Instruction to take steps to allow the same facilities for special religious instruction to be given in the high schools as are now allowed in the public schools of the State, and requests the religious education committee to take the matter into consideration, also the question of the appointment of salaried teachers, and to report to the next session of Synod.”

In supporting the motion, Archdeacon Regg said: “The educational policy of the present Government was one with which in the main he was in agreement. The extension of the high school system was a question with which they of the Church of England were largely concerned, because there were 113,000 of their children attending the State Schools of New South Wales. The charge had been brought against the public school system that it was a godless one. **Every**

**provision was made in the public schools for giving instruction in the Holy Scriptures. That redeemed the State Schools system from the charge of being godless. If it were godless, it was due to the fact that those who had the opportunity of giving that instruction failed to provide it. But special religious instruction in the high school was not allowed.**

"Now," continued the Archdeacon, "I know there has been an outcry against the policy of the Government. It has been spoken of as a concession made to benefit the Church of Rome; but that, I think, is quite unfair. It is a concession made to all who choose to avail themselves of it. I do not wish to overlook this fact, that probably the Church of Rome will be in a condition to avail itself more largely of the concession than any other body, but that only stands to the credit of the Church of Rome."

Mr. Bates's experience, such as it was, was 16 years ago. These are the testimonies of the opinion of his former dioceses at the present time, and are constitutionally and in fact representative of the real opinion of the Church of England.

From quite another source, the "Church Record," 21st August, 1914, I extract the following editorial statement, and draw attention to the fact that this Church of England paper states: "the experience in New South Wales is all in favour of the system." "In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised." The statement in full runs as under:—

"In the Dominion of New Zealand, in Victoria, in South Australia, those who desire that children should become familiar with the teaching of the Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government schools. Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours (from which children may be withdrawn by parents who have conscientious objections), and also facilities for the accredited representatives of the different religious denominations to enter the schools and give instruction to their own children.

“We should give all the support we can, both by prayer and sympathy, to those who are fighting the battle. **The experience in New South Wales is all in favour of the system.** Both from the point of view of the Education Department, and from that of the churches, it has worked exceedingly well. The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that the children may receive some instruction from the Word of God. **In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised.** It produces satisfactory results, without in any way breaking up the system of State education. It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority. We hope that before very long the whole of Australia and New Zealand may rejoice that God’s Holy Word is being effectively taught in all the State schools.”

I submit that this is a far more representative opinion of the Church of England than that of a clergyman who has not worked in the schools for sixteen years, and who has been deprived of the opportunity of visiting the schools during that period.

Mr. Bates, page 1, says he asked an Anglican clergyman about the use of the text-book in the New South Wales schools and that clergyman was not even aware of its existence. It would be worth while knowing the name of this clergyman. My personal experience in the schools of N.S.W. goes back to 1889, 1890, 1891, and again in 1902, and I testify solemnly I never heard of a school in which the Scripture lessons were not given by the teachers. I have lived in New South Wales and visited State Schools in Grafton; others on the Clarence River, in Broken Hill, in Quirindi, Narandera, and in Sydney, sometimes daily, teaching in the course of that experience alone some thousands of different children. I never heard of an instance in which the Scripture lessons were not in use, nor did I ever come across a solitary clergyman of my own Church or of any other church who indicated to me the contrary. From my personal ex-

perience, which, as the places named show, included small country schools as well as large metropolitan schools, I should have been in a position to hear of any such omission; and I venture to express the opinion that had such an omission taken place there would have been an outcry, not from ministers only, but from the parents of the children. I have always found amongst the Anglican clergy strong enthusiasm for the system, even amongst those who like myself at one time believed that the only solution of the difficulty was to be found in denominational schools. Mr. Bates is the first clergyman of my own or any other church with whom I have come in personal contact who, after a personal acquaintance with the system, takes such a course as his.

Page 3, Mr. Bates states a Queensland member of Parliament said that 90 per cent. of the teachers in New South Wales are against the system. The value of that statement is at once discounted as that of an opponent who made, like our opponents here, an assertion which he did not substantiate by facts. I submit, my own is worth quite as much after my lengthy acquaintance with the teaching profession and the maintenance of friendships which to my joy continue to this day. I say emphatically that I should be surprised to find 10 per cent. of the teachers against the system; at any rate I never met one, but I have met many teachers who have expressed themselves in the strongest terms of approbation, and always of regret, whenever they found any ministers of religion slack about the opportunities afforded them. My own experience in three States was that so far from being looked upon as a privileged intruder I was asked to increase my visits. Or on quite casually visiting country schools I had not to ask to be allowed to give lessons, but was very cordially invited by the teacher to do so.

I was very much struck both in Western Australia and in Queensland with the splendid attitude of the teachers in both those States immediately after the introduction of the system there. Let it be remembered that up to one day ministers had no right whatever to go into the schools during school hours in either case. When the day came for them to go I have no doubt there was an amount of nervousness on the part of the many teachers who had heard of the bogies



similar to those which have been raised in New Zealand; but I emphatically state that I never remember one teacher making any difficulty. On the contrary ministers were received with the greatest welcome. Still more I found that after the system was introduced, teachers who had been opposed to it expressed to me their surprise and their gratification at the absence of difficulties, and the assistance to the school life. I remember one such teacher in Queensland, the headmaster of a school of over 1000 children, who had been, in a most honourable, courteous and fair manner, sincerely opposed to our proposal and in legitimate ways used against the proposal his influence, which was very great, inside and outside school circles. In one of my last conversations with him he expressed his sense of approbation and gratification. I remember another instance in Queensland of a Roman Catholic teacher, most devout and ardent in her faith, who thanked me for my visits to her school of many hundreds of children, and used herself to take the most active interest in my teaching and frequently encourage the children by a kindly remark at the beginning or close of the lesson to pay attention. Her school was visited by two other ministers simultaneously with myself; all of us had the same kindly welcome from her, nor did I hear of any difficulty about the Scripture lessons in her school. But I did hear of a great deal of appreciation on the part of parents as to the manner in which the lessons were given in that State school by the teachers under that headmistress. I could give many other instances of my own personal experience, all of which would go to show that whoever might say that 90 per cent. of the teachers are opposed to the system cannot have had my experience.

(Page 6): I regret to see the remarks incorporated by Mr. Bates on the part of Mr. Hobday. I was present at the Wellington Synod, and during the discussion on the motion relating to Bible in Schools there was no reflection made whatever upon Mr. Bates. I am informed and believe that on quite another subject a layman criticised Mr. Bates, but there was no connection between such a criticism and the Bible in Schools matter. I must confess to my surprise that Mr. Hobday and Mr. Bates should suggest otherwise. In the same way it is not correct to say there was unfair treat-



ment meted out to Mr. Bates because he "wanted to show Synod the uselessness of the system in New South Wales." I was present when Mr. Bates, having made a speech, transgressed the rules of order by attempting to make another speech after he had been heard as long as he wished to speak. That the Bishop of Wellington, so well known and so esteemed in the community, could have allowed anything unfair, as suggested by Mr. Bates and Mr. Hobday, is incredible. But even if it were probable it would have been impossible if Mr. Bates and Mr. Hobday had been on that occasion in their conduct and contentions truly representative of the Church of England.

(Page 7): When Mr. Bates says that "all grants to denominational schools ceased and the Church of England primary schools were voluntarily converted into State schools in New South Wales," he omits the fact that the schools of other churches were similarly converted, excepting of course the Roman Catholic denominational schools. That the proviso for religious instruction had been in force sixteen years before such conversion is a clear proof that the opportunity was not a price paid for that conversion.

(Page 9): Mr Bates says: "The Church of England has been against Bible portions or scraps, and has stood for the entry of the clergy." I give this an emphatic and flat contradiction. It is well known that the General Synod of the Church—its highest court—and all the Diocesan Synods except that of Dunedin, approved the proposal for Bible lessons only by teachers. Dr. Gibb has stated in public that the Church of England proved herself by her financial assistance and her active work thoroughly loyal to that proposal. It was not until the action of Parliament threw the churches back on themselves by refusing an opportunity to the whole people to decide the matter that the churches then brought forward the present proposal.

The fact that Mr. Bates is capable of making such a statement shows that he is not a representative clergyman of the Church of England.

(Page 11): Mr. Bates's quotation from the "Guardian" that "The Church of Italy suffers sorely from many plagues

but she has been spared undenominationalism," is no proof that the Church of England in Australasia is not willing, under the conditions which exist here, to accept undenominational Scripture lessons, which, indeed, to-day are included in the proposals which she—in common with the Presbyterian, Methodist and Lutheran Churches, and the Salvation Army—agrees to accept in New Zealand, as in Australia, as a solution of the problem of religious instruction in State schools.

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PART VII.

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SUPPLEMENTARY  
STATEMENT.



## SUPPLEMENTARY STATEMENT.

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### **LATEST PRESBYTERIAN PRONOUNCEMENT.**

At the General Assembly of the Presbyterian Church of Australia held at Brisbane, September, 1914, the following resolution was unanimously carried—(The text was eabled by Professor MacIntyre, convenor of the Business Committee of the Assembly):

“Assembly reiterates its profound sense important Biblical instruction in public schools of those States where this privilege is granted and urges all ministers in those States to take full advantage of this opportunity conscious as Assembly is of value such work at same time would encourage all its faithful people in other States to preserve in efforts to obtain similar privileges so that in every school in Commonwealth the Word of God may be taught and Christian instruction given.—Carried **unanimously.**”

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### **BAPTIST OPINION.**

As this statement goes to press I receive from Brisbane a report of the meeting of the Baptist Assembly of Queensland held in Brisbane 25th September, 1914. The Brisbane “Courier,” 26th September, 1914, reports the Baptist Assembly as dealing with the Bible in Schools question as follows:—

“Another resolution expressed gratitude to the ministers and other members of the denomination who, in the highest interests of the children, were availing themselves of the opportunity afforded them of imparting regular religious teaching in the State Schools. ‘We have learned from various sources,’ the motion added, ‘of the satisfactory and frictionless working of the system so far as it has been employed.’ ”



This is a characteristic example of one of the smallest denominations encouraging its ministers and other members of the denomination in their work of visiting the schools. It is quite apparent there is no fear amongst the Queensland Baptists of the "right of entry" crowding out a small church, but on the contrary it gives them an opportunity of which they avail themselves "in the highest interests of the children." An ounce of practice is worth a ton of theory.

The foregoing is not an isolated example of Baptist opinions. The same body, in the year 1911, passed the following resolution:—

"That this Assembly desires to express its appreciation of the Scripture readings published by the Department of Public Instruction for the use of State Schools, and urges the ministers of the denomination, as far as possible, to take advantage of the opportunities offered to them for the religious instruction of the young by regularly visiting the schools in their respective districts."—Brisbane "Courier," 9th September, 1911.

From this resolution it will be seen that the Assembly equally approve the Scripture lessons given by the teachers as well as "right of entry" by the ministers.

That Baptists in Australia generally hold the same view as above on the subject of religious instruction in State Schools cannot be questioned, many of them taking active part in its working, or in seeking to obtain its introduction. In Queensland three out of the four founders of the Bible in State Schools League were ministers of the non-episcopalian churches, one of them being the late Rev. W. Whale, a prominent Baptist minister, who, after his death, was succeeded on the executive of the League by his son. In South Australia the first organising secretary of the present movement, the Rev. A. Metters, was a Baptist Minister, and was succeeded by the Rev. R. Taylor, also a Baptist minister.

I have in my possession handed me by a Congregational minister replies to enquiries which he addressed from Queensland during the campaign there to every Baptist minister in New South Wales, asking for advice as to how the enquirer, the Rev. Loyal Wirt, himself a Congregational minister,

should act and vote on the Bible in Schools question. Those replies were favourable and some enthusiastic, e.g., "vote for it, labour for it."

I print **all** the replies. Unlike the National Schools Defence League, I do not consider myself at liberty to withhold those which, having come into my possession, will guide the public in forming an opinion from witnesses.

The facts shown are worthy of some consideration by those Baptist ministers who signed a petition to Parliament against the League's proposal. They are opposed to something of which they have no personal knowledge, whilst those who have practical personal experience say, e.g., "It is the best Act I have ever heard of."

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### OPINIONS OF BAPTIST MINISTERS.

(Obtained by the Rev. Loyal L. Wirt, B.D., Congregational Minister, Brisbane, in response to his enquiries.)

"The Manse, Waverley, September 26th, 1906.

"I have had over fifteen years' experience of the working of the N.S.W. Education Act re religious instruction in State schools. It works here admirably, and gives entire satisfaction to the Protestant denominations. Yes, if I were to become a citizen of Queensland I would vote for its adoption; I would do more, I would labour for it.—Wishing you all success,

"JOHN MACAULEY."

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"Baptist Manse, Dulwich Hill, September 17th, 1906.

"I have not previously taken advantage of the privileges given, but I believe it to be a wise and happy solution of the education problem.—Yours for Him,

"SAMUEL HARRISON."

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"Hobart, Tasmania, September 24th, 1906.

"Your note reached me here to-day and I have pleasure in expressing my satisfaction with N.S.W. Education Act over that of Victoria. I teach classes at 9.30 in one school

and 10.15 in another, and have every encouragement from the teachers. I think, religiously, that the teachers of N.S.W. are in advance of those in Victoria.

“C. MULES BELL.”

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“Dulwich Hill, Sydney, September 29th, 1906.

“I am glad to bear my testimony to our splendid Education Act. You cannot do better than secure its advantages for your young people in Queensland.

“J. STRAUGHIN.”

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“Parramatta, September 17th, 1906.

It is, in my judgment, the most effective solution of a difficult problem. I strongly urge the adoption of the N.S.W. Education Act, and particularly that section of it relating to religious instruction. It is, in my judgment, the most effective solution of a difficult problem. It works well and produces good results.

“J. WORBOYS.”

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“Baptist Church, Bathurst St., Sydney, Sep. 25th, 1906.

“During my four years' residence in N.S.W. I have given some attention to the working of our educational system. My own opinion is that on the whole the religious instruction provided by the State is of great benefit to many children who neither attend Sunday schools or are allowed to partake in the special teaching given by the clergy under the Act. The lessons given by the public school teachers are most carefully imparted and free from sectarian bias.

“The Churches do not avail themselves of their opportunities as they might, and therefore I am glad that some measure of Scriptural teaching is provided for by the State, and certainly I would advocate a similar system if I were in Queensland.

“JAS. BARKER.”

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“Baptist Church, Tamworth, N.S.W., Sept. 26th, 1906.

“I believe the N.S.W. Education Act which provides religious instruction in State schools is excellent. By it every sect has the same privileges, thereby making it impossible

for **honest** complaint. Only a church with "an axe to grind" does object. I would certainly vote for its adoption as a citizen of Queensland.

"G. M. BULL."

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"Granville, N.S.W., Sept. 22nd, 1906.

**"Having only recently come to New South Wales I haven't personally had experience of the provision for religious instruction in State schools.** But as far as I know of it, it is certainly better than none. I prefer, however, the Victorian system. At Castlemaine five ministers visited the State schools (N. and S.), two every Friday at one, and one at the other. The school in the S. was divided into two classes, and a minister took each. There was no division according to denominations, and the scheme worked harmoniously during the  $8\frac{1}{2}$  years I was there. Personally I regret the denominationalism that is brought into N.S.W. schools.

"H. D. ARCHER."

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"Blattsburg Baptist Church, Sept. 18th, 1906.

"I visit the public school<sup>116</sup> for the purpose of giving religious instruction and can conscientiously say it is of the utmost importance, and in my experience I find it works splendidly. Of course the teachers also give Scripture lessons, and from information gained in conversation with my own children can say it is useful in imparting a knowledge of Scripture to the children. I would advocate such a system for your, or any, State.

"J. E. LEACH."

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"Harris Street, Baptist Church, Sydney, Sept. 21st, 1906.

"The Act you refer to is held in the highest esteem by all Protestants in this State. I would vote for its introduction into Queensland believing it to be an unqualified blessing, first, to the community, inasmuch as it permits Bible instruction to be given to the coming generation; second to the children, by assisting to surround them with helpful influences; third to Christian ministers, by providing them

with golden opportunities for doing good; and fourth to the school teachers, by relieving them of a responsibility which they cannot discharge.

“L. H. FIELD.”

“The Manse, Wellington, Sept. 21st, 1906.

“I think the N.S.W. Education Act is an ideal one. Were I in Queensland, I should certainly vote for its adoption.

“FRED. J. DUNKLEY.”

“Ashfield, Sept. 20th, 1906.

“In reply to your query, as far as I know the N.S.W. system is satisfactory. One drawback is very evident, it means more work for the busy minister, and if he omits the work it is often entirely neglected. On the whole I think I would vote for our method in preference to any other I have seen worked.

“W. M. CARTWRIGHT.”

“The Manse, Pinecliff, N.S.W., Sept. 21st, 1906.

“I. Have never known a Protestant minister complain of the Act in question **who avails himself of its provisions.**

“II. Have personally found it work well considering the conditions surrounding us.

“III. Have never had any obstacle put in the way of visiting our own children, and often—as in the case here—**all** the children in the school I visit.

“IV. Should if living in Queensland not only vote for but throw all my influence in the balance to secure it.

“WILLIAM COLLIER.”

“North Sydney, Baptist Church, N.S.W., Sept. 26th, 1906.

“In answer to your question of September 12th—

“If I were a citizen of Queensland at the present moment I would do all in my power to introduce that portion of the N.S.W. Act under which we teach the Bible in our State schools. It is the best Act I have yet heard of: it works exceedingly well.

“DAVID STEED.”



The Rev. T. Porter, D.D., who was in charge of the Baptist Tabernacle, Brisbane, during February, 1910, on learning of the proposal for Bible in State schools, wrote:—

“My dear Archdeacon Garland,—Just a line to say how much I rejoice to know that you are giving time and influence in pleading for the introduction of the Bible and religious instruction in the schools of your State. My experience of thirteen years in this State of New South Wales confirms me in the judgment that the thoughtful and good citizens of Queensland will never repent giving their vote and influence to have the Bible and religious instruction in the State schools of Queensland as in the schools of New South Wales. I have known only good results and perfect harmony among the ministers of the various denominations taking part in this work.

“Wishing the blessing of God in your efforts—I am, dear Archdeacon, yours heartily,

“(Signed) THOMAS PORTER.

“Petersham, New South Wales, March 3rd, 1910.”

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### TESTIMONY GIVEN BY SENIOR INSPECTOR WILLIS, N.S.W.,

**Not addressed to the League, nor obtained by it, but independently of it, at a Conference of Educationalists.**

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Senior Inspector Willis, speaking at the Education Conference held in Sydney, April, 1904, said (see Conference Report, p. 107):—

“We laymen have been teaching the Scriptures out of the Scripture extracts for all these years, have been doing it to the satisfaction of all the different religious bodies in this community. We have heard no complaint from even those who are not working with us now; the Roman Catholics have found no fault with the way the laymen have been teaching the Scripture lessons, and I say that is a fruit of our labours that certainly deserves to be counted to our credit—that we laymen should teach those Scripture lessons, and all the doctrines included in those books, **without offending the religious**



**sensibility of one member of the community.** If that be the case, I say it certainly is an encouragement to go and do better. We must not halt where we are. Personally, I thank the Minister for inviting all the clergy, and not only that, I thank those clergymen for coming. It seems to me a glorious thing that here, on this platform, for the first time in the history of Australia, we have had not only the evangelical clergy, not only those who reckon themselves to be on the Protestant side, but **also those who have up to the present time not seen their way clear to work with us.** May we not regard this meeting here of the clergymen on this platform—and I think we can—as a favourable omen? I hope it may lead to the union of all parties in the State, so that we may all work together under one grand national system, and then we shall be able to do ever so much better work educationally than we have hitherto done. I will close by repeating three lines of a poet whom the Principal of the Riverview College is very fond of, and I address the first line to our Roman Catholic brethren:—

Let the dead past bury its dead;  
Act in the living present,  
Heart within, and God o'erhead."

### **The National System of Ireland Introduced in the New South Wales Schools by a Roman Catholic.**

The Under-Secretary for Education in New South Wales, Mr. Bridges, speaking at the Education Conference, Sydney, April, 1904, said (see Conference Report, page 106):—

"I do not rise to take any active part in the discussion of the important subject before us, but simply to give a little historical information. We were told yesterday afternoon that Sir Henry Parkes was the introducer of the public school system. Now, it was in operation 17 years before Sir Henry—then Mr.—Parkes touched the question of education. The national system of Ireland was introduced into New South Wales, and, in the general principles and the mode of working, that system is in existence to-day. **If there is any man who deserves credit for introducing the national system into New South Wales that man was an Irish Roman Catholic—the Hon. John Hubert Plunkett—and no better man ever**

**stood up in Australia.** (Applause.) He was loved and esteemed by everyone who knew him, and to this day his memory is revered by the members of the Catholic Church. Mr. Plunkett was the Chairman of the Commissioners of National Education, and as such he manifested a firm belief in Scripture lessons. Mr. Wilkins, our first headmaster, was somewhat dubious about anything that emanated from Ireland, and he was not in love with these lessons. **Mr. Plunkett issued a regulation that they were to be read every day in every national school,** and he was so much in earnest that he visited the schools frequently himself, in order to see that that was done. One of the first questions he would ask a teacher would be, 'How often do you teach the Scripture lessons?' I remember an incident in 1853—I was a pupil-teacher then, and, as Professor Knibbs would say, a mere child teaching children. Mr. Plunkett came into the school and sat on a form beside the class during the whole time the lesson was being given. I will say this, that that lesson was the first impetus I got on my path as a teacher. Some remarks have been made with regard to the influence of the teacher upon the children committed to his care. For many years, as a teacher in various parts of the State, I had to teach children of all denominations—Roman Catholic among them—and some Roman Catholic boys I taught are now priests of the Roman Catholic Church. I do not think they suffered either in religion or morals from the contact. I think it is a matter worthy of record that **the first native-born Australian made a bishop of the Roman Catholic Church was a public school boy.** No matter what text-books we may have, the one thing necessary is the personal influence and example of the teacher. Be what you would like your children to be, and then good must follow. Let your light so shine before your pupils that they will follow your example and glorify your Father which is in Heaven.' (Applause.)



## A PERSONAL TESTIMONY FROM MRS. HARRISON LEE COWIE TO THE PARLIAMENTARY EDUCATION COMMITTEE.

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Sirs,—As you are taking evidence about the Australian system of Scripture instruction in public schools, I should be glad if you will accept my assurance of the real benefits of the system.

For over a quarter of a century I have been conducting missions all over Australia. Part of my work has been the visiting of schools to give addresses to the children.

In Victoria, my native State, I had a Government permit to speak on temperance only, carefully eschewing all reference to God or our Redeemer. In New South Wales I was able to go in company with clergymen of all denominations or instead of them and give Bible lessons on any subject. The religious teaching was such an accepted part of the children's education, I did not dream of questioning its value or otherwise.

Last year I spent six months in New South Wales, and knowing the difficulties that had been suggested here in New Zealand, I made **careful** and **persistent** enquiries in all directions to find if any sectarian strife followed, or any other undesirable result.

Instead I found ministers of various denominations meeting together to prepare conjointly the quarter's syllabus of Bible lessons. I found denominationalism largely broken down, and harmony and brotherly love animating the various sections of the religious teachers.

I found the State school teachers cordially welcoming the clergymen at the appointed time, and in many cases gladly rendering help.

In other places they went on with other classes during religious instruction time.

In remote country districts it is largely impossible for ministers to visit all the schools, but there the children have Scripture lessons from the State school teachers.

**There may** have been cases where the teachers objected, **but if so I did not find one**; nor in all my travels from end to end of the State did I hear of a single case of a teacher objecting.

Of course I met with Roman Catholic teachers. These have almost all entered the Department during the years religious instruction has been part of the curriculum. They entered with their eyes open, quite understanding their duties, but I have never heard of one who made religious instruction a barrier to entering on his chosen profession.

I have been asked since returning how Jews, Roman Catholic, and infidel children are treated.

For these the conscience clause is in operation, and they simply go on with other lessons.

I may say that all over Australia, even where there may be no religious instruction given, Roman Catholics try to withdraw their children from State schools.

In my own State of Victoria they build their own schools, and try to get all their children to attend, on the plea that the Victorian system is a godless one. I find the same argument applies in New Zealand. Roman Catholics by hundreds are withdrawn from New Zealand State Schools now, although the system is **secular**, so I do not see how they can carry any weight in the present contest.

If there are any other points that my evidence may be of any value on, I shall be very pleased to give fuller testimony to the immense value of Scripture instruction in State Schools.

BESSIE LEE COWIE.

World's Missionary W.C.T.U.

P.S.—I sent to a personal friend at Tamworth for evidence about Bible in Schools there, and now enclose the answer. Surely, surely, with such unbiassed tributes to the value of our cause there will be no further opposition. The evidence you have is so convincing and varied, anyone ought to aid our efforts.

Amethyst Hall,

Invercargill, N.Z.

Aug. 15, 1914.

Tamworth (N.S.W.),

Sept. 14th, 1914.

We, the Ministers of Religion and Lay-readers of Tamworth and District, most willingly bear our testimony to the great success of the New South Wales system of religious instruction in public schools. Our experience is that the children receive week by week systematic religious training which they very much appreciate.

We unhesitatingly aver that, with hardly an exception, the teachers afford us great help by providing every facility whereby we can teach in comfort. Our experience is that they always welcome the authorised agents of the different churches.

We remain, yours sincerely,

(Signed) ARTHUR JOHNSTONE.

LEONARD GABBOTT.

H. E. TAYLOR.

(Church of England clergymen).

T. JAMIESON WILLIAMS.

M. JAMIESON WILLIAMS.

(Presbyterian.)

JAS. B. PENMAN.

(Methodist Minister.)

H. WALKDEN BROWN.

(Methodist Evangelist.)

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**STATEMENT BY THE REV. G. S. COOK, OF THORNDON, METHODIST CHURCH, WELLINGTON.**

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Mr. Chairman and Gentlemen,—

A member of your Committee a few days ago asked me in a friendly fashion why the Methodists allowed themselves to be dragged at the chariot wheels of the Church of England in supporting the Bible in Schools League and its appeal for a Referendum. In face of this question, asked in all seriousness, I think it necessary to preface any evidence by making clear that the Methodist Church supports the platform of the League as a result of long established convictions and experience and careful and independent enquiry with which the Church of England had nothing to do.

**POLICY OF METHODIST CHURCH.**

Before 1910 (in which year separation was accomplished) the bulk of the Methodists of New Zealand belonged to the Methodist Church of Australasia under the Australian General Conference which has always been pledged to Bible lessons in schools. The following is an extract from the Book of Methodist Laws, 1908, section 7, paragraph 441: "The Conference urges all people in those States where Bible reading has been excluded from the State schools to give any movement for its reintroduction their warmest support." This spells unreserved approval of the Australian system, as this was the only system of Bible reading in operation in Australasia, and in 1908 the Queensland agitation was at its height, and the Victorian movement well to the front. Under the basis of Union of the Methodist and Primitive Methodist Churches of New Zealand in 1913, which formed the present Methodist Church of New Zealand, the Australasian Book of Laws was adopted by the newly constituted church, without alteration so far as this declaration of policy was concerned.

The Australasian General Conference in 1910 at Adelaide, which granted the New Zealand Church its independence, passed the following resolution: "That the Conference records

its profound satisfaction at the result of the recent Referendum in Queensland on the subject of Bible lessons in State schools and earnestly hopes that equal success may attend the similar efforts in the Dominion of New Zealand and in the Australasian States in which the Bible is excluded from primary education." There were 24 representatives from New Zealand present at this Conference, 12 ministers and 12 laymen. In 1911, the larger of the two Methodist Churches of New Zealand set up a strong committee to enquire into the working of religious instruction in the Australian State schools. This committee corresponded with leading Methodists and Presbyterians in the Australian States where the system of Scripture lessons was in operation, and also the New South Wales Board of Education and the Organising Secretary of the Queensland Bible in Schools League, Canon Garland. I hand in the correspondence, which I understand omits nothing received.

The evidence supplied to the committee showed that the system had always given general satisfaction wherever tried, that difficulties had not arisen through right of entry or from teachers, that proselytism was unknown, that there was hostility on the part of the Roman Catholic hierarchy, but that no serious attempt had ever been made to alter the system. The Rev. G. Rowe, ex-president of the Queensland and West Australian Conferences, wrote saying: "I trust our church in New Zealand will go for the system. Don't be afraid of 'bogies.' No real difficulty arises in practical working. There is no parallel to the Old Country and it is outside the question to raise the Old Country difficulties."

The Committee reported to the New Zealand Conference of 1912, and the Australian system was heartily endorsed.

At the first Conference of the United Churches constituting the Methodist Church for New Zealand in Wellington in 1913, there was a spirited debate on the question and the Bible in Schools League platform was adopted by 115 to 26 votes. Only one speaker advocated the secular system in this debate.

At the Dunedin Annual Conference, in March last, there was a discussion of a little over half an hour, and the platform of the League, and a resolution to work for the Referendum was reaffirmed by a vote of 95 to 14. No speaker in the

minority advocated the secular system. Our conferences are constituted of equal numbers of ministers and laymen. The question has also been submitted to our local church courts throughout the Dominion and the church policy endorsed in most cases with unanimity or large majorities. In these meetings there are from 15 to 30 lay representatives to every minister. It is worth noting that the Queensland Bible in States School League was founded in 1890 by the Revs. Osborne Lilley and Dr. Youngman (Methodists), Rev. J. F. McSwayne (Presbyterian) and Rev. William Whale (Baptist), and that the Organising Secretary of the movement in Victoria is a Methodist minister. It is probable, on account of our itinerary system, that Methodist ministers are better acquainted with the working of the system in each of the States in which it is established, than the more stationary ministry of other churches. I have never met any non-Roman Catholic minister in New South Wales who did not approve the system. In New South Wales the question is regularly asked at our quarterly church meetings as to what public schools there are in the circuit and whether they are regularly visited by the ministers. I have advocated the New South Wales system as the best solution of the question for the past 14 years in New Zealand. It gives the Roman Catholic priest or myself or any other religious teacher of any denomination, the same right of entry as it grants to the Anglican, and I am not justified in asking for more.

I have had an excellent opportunity of seeing the system in operation, as I was born in New South Wales, attended the State Schools as a pupil, and afterwards sent my own boy to them. I have two brothers who are State School teachers in N.S.W., one with 24 years', another with 17 years' experience; and I have correspondence regularly with them both, and kept in touch with the inner working of the New South Wales methods. I have been a New Zealander for 15 years, have served on school committees in the Dominion, and have a son who is a State school teacher here. In 1909 I spent three months in New South Wales, visited the schools again, spent a good deal of time with school-teachers, and made special enquiry concerning the working of the Scripture lessons under the new syllabus which prevailed since 1905.

## EXPERIENCE AS A PUPIL.

Allow me to go back to my own experience as a pupil. The New South Wales system of Scripture lessons was instituted in 1866. I began my school life in 1869; so that my memory practically covers the working of the system. I attended three primary schools, and the three teachers from whom I received nearly all my Scripture lessons were Presbyterian, Roman Catholic, and Agnostic respectively. I was not taught any of their personal doctrines, but received the Scripture lessons in a clear and interesting fashion. I would place them in the following order as teachers of these lessons:—The Roman Catholic first, Agnostic second, and Presbyterian a good third. Amongst the visiting ministers there was one especially whom I remember who gave us series of addresses on the Lord's Prayer. These lessons occupied from 30 to 40 minutes, and as soon as the teacher left, the teacher served out slates, on which we were ordered to fill in the hour by writing down as much of the lesson as we remembered. He never asked any questions, but he looked over the slates when finished, and this acted as a check on mind-wandering during the lesson. This was done by the Roman Catholic teacher, who was a prominent figure at church functions, and visited regularly by the priest. Ministers' visits were always cordially welcomed in my experience. In my case, I received more benefit from the teacher's Scripture lessons than from the minister's teaching; but both sets of lessons were helpful, and I have never known a teacher who did not consider the ministers' visits a help to the school. There were no Roman Catholic schools in the localities where I attended school. Roman Catholic parents did not take advantage of the conscience clause in these localities. A few others did so, but the children suffered no persecution on that account. The lessons by teachers or ministers do not create sectarian strife. The children become accustomed in their school life to the fact that they belong to different denominations, and would no more dream of fighting over these lessons than over any other. There was considerable fighting in the schools of my boyhood between one locality and another, and over personal grievances; but although I went to and from school with Roman Catholic children, we did not fight over religion. The coming into touch with one another on the part of the ministers who give the lessons tells against sectarian strife. Denominational loyalty is not destroyed.

## RIGHT OF ENTRY.

So far as the ministers' visits are concerned, the complaint on the part of teachers is that they do not get more of these, and the strong statements of those whose aim it is to speed up tardy workers are proofs of the value of the visits, and the interest in the matter. With a scattered population, and with some of the parishes undermanned, it is often physically impossible to visit all the schools, but a greater number of the children are reached than is generally realised, because most of the visiting is done in the eastern section of the State where the bulk of the children are. To say that it has become a dead letter is an assertion contradicted by all the facts. This work has never been so vigorously carried out as at present. The number of visits for 1912 totalled 52,883, and for 1913, 57,321. Mr. Caughley has attempted to show that this increase is only apparent and that it is due to a direction from the Department that if a minister takes two classes in a school in one day that these shall be counted as two visits. But Mr. Caughley does not know that this is simply making a definite regulation of what was previously a common practice. The view has been taken by teachers that if a minister takes one class in a school, and another on the following day, and two visits are counted to him, then he should also be credited with two visits if he does the double duty on one day. If a doctor visits two patients in a boardinghouse on the same day he counts it as two visits. The picture of a minister giving four lessons in an hour is a characteristic stroke of genius! It is safe to say that such a rapid ecclesiastical performance will never be seen outside Mr. Caughley's imagination. The departmental report would not be likely to state that the number of visits during the year shows a very considerable increase if such was not the case, and the increase was not confined to last year. In 1909 the visits numbered 35,676 and in 1912 52,883. The most apparently damaging statement was made by the Government statistician some years ago, that "the visits by all the denominations taken together numbered only a little more than 10 per cent. of the opportunities afforded." The Rev. C. Prescott, Principal of Newington College, Sydney, makes the following comment: "This is, however, less startling than



it appears, inasmuch as it is open to religious teachers to claim one hour a day. It is obvious that no minister of a church could possibly give that time." Let it be remembered, also, that the population is so scattered in the greater part of New South Wales that of 2679 schools in 1912, **there were 1512 with an average attendance of less than 30**, although the Department spent £5859 in providing conveyances to bring children to school in sparsely settled districts.

In the N.S.W. Public Instruction Gazette of 1913, which contains a resume of inspectors' reports for 1912, the following remarks may be noted. Senior Inspector Thomas (Moss Vale district): "The teachers' efforts are well supported by the local clergy and accredited lay teachers." Inspector Lynch, M.A. (Begar district): "Special religious instruction is given by most of the religious denominations. Many of the smaller schools are beyond the reach of such visits." Inspector Campling (Broken Hill district): "During the year visits from the clergy have been frequent and beneficial." Inspector Reay (Tamworth): "The authorised special religious instruction is carried out in many schools in the district by visiting clergymen and teachers." "It is interesting to note that the Jews maintain a staff of teachers in Sydney to visit the public schools."—(N.S.W. Year Book, 1913.)

Although Roman Catholic parents take advantage largely of the conscience clause, there are very many who do not do so, especially in localities where there are no Roman Catholic schools. I know one teacher who had one instance only in 16 years in four country schools of a parent asking for exemption, although over 200 Roman Catholic children passed through his hands. Teachers and inspectors are confident, many enthusiastic, concerning the moral value of the lessons. As far as the implanting of an actual knowledge of Scripture in the child's mind is concerned a New South Wales teacher affirms that the school-teacher has three advantages over the Sunday school-teacher: (1) In the power to get discipline, which the Sunday school-teacher cannot always secure; (2) in knowledge of the child and how to approach the child mind; (3) because he is teaching for definite examination results. To say that a text book of selected lessons is a mutilation of the Bible, carries with it a very wide condem-

nation. Sunday schools teach from selected and graded lessons. Parents who read the Bible in the home select portions suitable for the children. Ministers and churches do likewise for their congregations.

Although there are a larger proportion of Roman Catholic teachers in New South Wales than in our Dominion, and I know of one Jew teacher in N.S.W., I never heard that the teacher's conscience was violated by giving these lessons until I came to New Zealand. It is affirmed by Bishop Cleary that no Roman Catholic can teach these lessons unless badly trained in the faith, or disloyal to the Church, or being tempted by lucrative consideration, and the weakness of human nature. He has stated also that a teacher had informed Bishop Gallaher, of Goulburn, in New South Wales, that Roman Catholic teachers hated the lessons, shirked them when they could, and if compelled to give them, made them as Roman Catholic in tendency as possible.

In the first place, the profession of teaching in New South Wales, as in New Zealand, is not a lucrative one, and it is an undeserved reflection on an able and conscientious body of men and women, and the Roman Catholic conscience, to say that they can be bought so cheaply in a prosperous country like New South Wales. It is a plain fact to those who know that these teachers come from good Roman Catholic families, that they are to the front in the functions of their churches in their respective localities, mixing with the best Roman Catholics, and not in any way under the ban of the Church. I have never heard of Roman Catholic bishops in New South Wales taking the position towards the teachers as laid down by Bishop Cleary, and judging by the very large number of Roman Catholics entering the schools as teachers, this holds good throughout the State. I am told on good authority of facilities to enter the service being provided by the Church. **The majority of State Schools in New South Wales are single teacher schools** (1512 out of 2769 in 1912, with average attendance under 30). The method of training teachers for these schools is as follows:—Candidates are prepared in district schools for the first teachers' examination. Those who pass are sent to selected single-teacher schools to receive a course of practical training, and are then passed on to the training college in Sydney to complete their train-

ing. The Yass Convent School makes a special feature of coaching candidates for the entrance examination, and in the last report of the school, in the Yass "Tribune," took great credit for success in this direction. Eight out of nine of those sent up passed the examination. Yass is one of the principal centres in Bishop Gallaher's diocese. Is a convent school likely to train disloyal Catholics? The majority of teachers entering the department from this district, especially for small schools, are Roman Catholics. And these are not lucrative positions. A teacher of one of the small training schools informs me that six out of seven of the young teachers sent to him were Roman Catholics. Of 12 who went to another of these schools in the district, eight were Roman Catholics; and of a total of 45, 35 were Roman Catholics. This teacher has never heard of one Roman Catholic teacher who had refused to give Scripture lessons.

Regarding the statement made by the teacher to Bishop Gallaher, it is not credible that the Roman Catholic teachers should make a practice of shirking the lessons or of teaching Roman Catholic doctrines without attracting notice on the part of the many who are jealously watchful for these things. I fear that the statement must be attributed to the weakness of human nature.

#### THE NUMBER OF CHILDREN ATTENDING SUNDAY SCHOOLS IN NEW ZEALAND.

I am surprised to hear that Mr. Caughley, with his many years of Sunday school experience, should not be aware of the great number of children in New Zealand outside the Sunday schools in the large centres, and of the wide country districts where there are no Sunday schools.

This is indicated by New Zealand figures for 1911. There were 161,648 children on the State school rolls (exclusive of denominational schools) and 130,136 children on the Sunday school rolls. Children under five years of age are to be found in large numbers in Sunday school primary departments, and young men's and young women's Bible classes are also included in the Sunday school rolls. Twenty per cent. probably, of those who attend the Sunday schools are outside the State school ages. If these were deducted, it would leave about 104,000 of the State school children who are on the

Sunday school rolls. But Sunday school rolls are not purged as carefully as State school rolls, so that numbers are on the rolls who do not attend the schools. The average attendance at the State schools is nearly 90 per cent. I know of a city Sunday school in Wellington where the average attendance for the year was 46 per cent., and in a great number of schools the average is under 60 per cent.

Taking all these facts into consideration it is apparent that at least 70,000 children in New Zealand are outside the Sunday schools, and a large proportion of the remainder are very irregularly instructed. For these reasons all those who are interested in Sunday school work should be heart and soul with us in the effort to bring Bible teaching into the State schools, where it would reach those who are not touched by the Sunday schools.

To any one who knows the two States, Mr. Caughley's statement that Victoria and New South Wales are similar in climate, geography, history and industries is amazing.

In the first place Victoria has never been affected to the same extent by drought. In good seasons New South Wales contains half the sheep in Australia (including Tasmania), and about four times as many as Victoria. In one year of the last Australian drought there was a loss of over 15,000,000 besides the natural increase of sheep in New South Wales, more than the whole number of affected to the same extent, comparatively. The disruption of its greatest industry by drought, and lack of steady employment, has a demoralising effect on the character of thousands of people in the larger towns as well in the country in New South Wales, which is not paralleled in Victoria, owing to the different conditions. This great pastoral industry creates an army of wandering workers, in a thirsty monotonous land, especially exposed to drink temptations owing to the conditions of their lives. Wagga, for example, the headquarters of the Bush Unions in New South Wales, is a town about the size of Masterton. It contains thirty-six hotels, twenty-one in the principal street, and three at one corner, side by side.

Another great hindrance in the work of the schools, and from the normal side, complained of by teachers in New South Wales, is the large rabbit trapping industry. It is demoralising to have children, especially girls, spending all their spare hours from school, and being kept from school, in trapping rabbits, knocking them on the head, and skinning and cleaning them. There is nothing to parallel this in Victoria, owing to the smaller pastoral areas and closer settlement.

Victoria was not affected by the convict settlement in any parallel fashion to New South Wales; convicts were never sent to Victoria. None were sent to Australia after 1840, and Faulkner's house (the first house in Melbourne) was built in 1835. For 47 years prior to this convicts were poured into New South Wales and settlements were created of ticket-of-leave men and ex-convicts, which left an abiding impression on many districts, especially Sydney. The same permanent influences were not created in Victoria by such convicts as were attracted by gold rushes. These were mostly birds of passage. The gold mining in Victoria assumed the character of deep lead workings and quartz mining, on a very much larger scale than in New South Wales. This class of mine working was not attractive to ex-convicts, but it drew into these mining centres large numbers of Welsh, Cornish and Scottish miners, making a strong Puritan element; this is plain to any one who is acquainted with Ballarat, for example, as compared with New South Wales gold fields.

They have never had a rum currency in Melbourne as they once had in Sydney. Victorians pride themselves on their comparative freedom from the evil forces created by a convict population.

Different conditions of life and population would account for the greater apparent success of Sunday school work in Victoria than in New South Wales. On account of the configuration of the country and its being only a little more than one-fourth the size of New South Wales, it has been possible to do organising work from Melbourne with very much greater success than from Sydney. The Victorian Sunday School Union has therefore been able to keep agents with vans at work in the country districts, organising bush schools.



This has been assisted by the larger elements interested in this kind of work which have been found in Victoria from the beginning of its history. The churches behind this Sunday school work are united in the Bible in State Schools League of that State in opposition to the secular system.

There is provision for religious teaching in Victoria under the regulations of the Education Act outside school hours. When I went to live in Melbourne and sent my child to the State School, on his return from school on the second day, he brought a note from the master asking me if I desired him to stay for religious teaching. The schoolmaster took the initiative in this matter.

I have no knowledge of any proselytism through teachers or ministers' lessons in New South Wales schools, although I have heard of isolated cases in denominational schools. Figures given in the New South Wales Year Book, 1913, page 12, indicate the stability of the churches:—

	1891.	1911.
	Of population.	
Church of England ...	45.32	45.46
Roman Catholic .....	25.85	25.54
Methodist Church .....	10.13	9.37
Presbyterian Church ...	9.86	11.33
Other Protestants .....	.87	3.37

In view of the fears expressed by Bishop Cleary and others that under the proposed system the smaller denominations would be preyed upon by the larger, the last figures in this list are very conclusive. They have flourished in New South Wales. The smaller denominations have not fared so well under secularism in New Zealand, the figures being (New Zealand Year Book) 7.79 for 1891 and 6.53 for 1911.

In conclusion, I have seen the New South Wales system in operation, and in most of the conditions of life and population to be found in New Zealand. In the dairying districts of the coast, on the goldfields, in the farming districts on the coast and tableland, and the wide pastoral areas of the interior, and working smoothly and satisfactorily under all these conditions.

All the discord brought together and played upon by our opponents is strangely different from the harmony which actually obtains in New South Wales.



The only serious objection there comes from the Roman Catholic Church, with its denominational policy, and the more perfect the national system becomes the more vigorously is it abused by those who are devoted to a denominational method. All that we desire is to strengthen a national system which shall be in accordance with the consciences of the majority of the people, with due provision for the minority. And so we urge that this matter should be placed in the hands of the people for decision. And there can be no rest in this matter until the voice of the people is heard.

**STATEMENT BY THE REV. W. A. KEAY,  
Congregational Minister, Auckland.**

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I have had experience of the Bible in State Schools system as a boy in the schools of New South Wales and afterwards as a minister of a Congregational church. My experience, therefore, leads me to a whole-hearted support of the scheme that is now before the people of the Dominion.

The attitude of my own denomination in New South Wales is one of unanimous approval of the Bible lessons given by the teachers and the right of entry on the part of the clergy. The last meetings of the Congregational Union held in Sydney amply demonstrate the attitude of the whole churches. At the above-mentioned Union meetings a report was presented by a prominent lay member (an ex-teacher) suggesting certain directions in which the Bible in Schools scheme could be worked with better results to the denomination as a whole and the church individually. The consequence was that the report was adopted by the whole council and steps were taken to add to the number of ministers and sanctioned teachers whose duty it would be to see that this important opportunity was fully carried out as far as the children of the Congregational church were concerned.

I have had recent communications from ministers, who, moving from a State where the system did not obtain, to New South Wales, entered upon their new charge with very serious misgivings and prejudices, and so very naturally were looking for the alleged abuses, but felt themselves bound to admit upon practical experience that the system worked well to all denominations. I am aware how easy it is to make assertions either for or against this system of Bible lessons, etc., but it is quite another thing to produce sound, reliable evidence; and what I have said concerning the whole-hearted ap-

preciation of the Congregational Union of New South Wales to the Bible in Schools scheme can be borne out by appeal to the official year book of last year. That year book contains the names and addresses of the ministers and home mission agents who have to do with the carrying out of the "right of entry clause." They can be written to if proof is required of my statement re the happy and useful working of the Bible in Schools scheme.

Congregationalism has always set its face against anything in the shape of State aid to religion or interference with the rights of conscience. If the Bible in Schools principle was not showing allround fairness to all denominations the Congregational Church would be the first to oppose it, but because of its manifest fairness to every phase of belief the Congregational churches of New South Wales heartily approve of the principles embodied in the Bible in State Schools scheme.

A great deal has been said and written about the opportunity this Bible in Schools scheme will give to proselytism. In all my experience in the above-mentioned State of the working of the system I have never on any occasion heard of this being attempted. Ministers of all the free churches by common consent have arranged that all the children of the said churches shall be instructed by a representative of the ministerial association so that each week that class of children representative of all the free churches would have a different minister to instruct it; but denominationalism was never taught in those schools. I never knew of a minister or teacher attempting to proselytise. Far from this arrangement being pernicious and open to abuse, it is bringing the free churches of New South Wales together and helping to create a better understanding in a way no other plan has been able to do. As a New South Walesman I affirm there is a better understanding between the various denominations in New South Wales—Anglican included—than obtains in any of the other States, and I am firmly of opinion that the Bible in Schools system is responsible for this breaking down of denominational prejudice.

Much has been made of the alleged injustice this scheme will put upon the Roman Catholic teacher. I have never met a teacher who refused to give the lesson or one whose con-

science was hurt by the supervising of the reading lesson. The only complaint I ever met with from a teacher was when the minister was remiss in attending to his duty in carrying out the "right of entry clause."

There may be isolated instances where the provisions of the Bible in Schools scheme have been abused, but I have never met them. I am confident that the introduction of the scheme into this country far from being an evil will work unqualified good and will prove to be the solution of the present religious difficulty.

(Signed) W. A. KEAY,  
Congregational Church,  
Newton, Auckland.

October 12th, 1914.

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**EVIDENCE OF THE REV. JOHN PATERSON, M.A.,  
 Presbyterian Minister of St. Paul's, Christchurch, before the  
 Parliamentary Education Committee on the Petitions against  
 the Referendum on Bible in Schools Bill.**

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I was educated in New South Wales, where the system advocated for introduction into the New Zealand State Schools has been in operation for years. It includes Scripture reading given in the ordinary course of instruction by the teachers, and also visits from the clergy of different denominations for one hour a week to give any such religious teaching as they may desire to the children belonging to their own Church. As a boy I attended State schools at Paddington, Glebe, Ashfield, Summer Hill, and Burwood. As a Home Mission agent of the Presbyterian Church I have given religious instruction in Croydon Park, Boularoo, Belmont and Dungog schools; and since becoming an ordained clergyman of the Presbyterian Church I have given such instruction in the four public schools at Broken Hill, and in the Broken Hill District High School; and in Sydney at Cleveland Street School, George Street School, Redfern; Alexandria School and Waterloo School, and at the Cleveland Street District High School.

I can also claim to have known during my University course many of the teachers there in training, and I have always had a good number of teachers in my congregation, and know personally the Under-Secretary for Education in N.S.W. In Broken Hill I was a vice-president of the Parents' Association in connection with the schools; and in Sydney, secretary of the Board for Public Examinations at the Cleveland Street Centre. I can thus claim to be well in touch with the system as it works in New South Wales, having both been educated under it and taught as a clergyman under its provisions, and also from my intercourse with parents, officials, and teachers.



1. I have never met or heard of a single teacher in New South Wales who considered that the system was an injury to his conscience, nor have I ever known of a teacher who has refused to give the Bible lessons. As a boy I was regularly taught these lessons by each teacher of the class I was in, and in two cases at least I know the teachers were Roman Catholics. I also never knew of any boy's parents refusing to allow him to attend the lessons except in the case of Jewish boys, and I never heard of any sectarian strife in the schools. At each school the various clergy came, exclusive of the Roman Catholic priests, and the boys separated to their various classes as an ordinary part of the school routine. The minister taught us Scripture lessons and gave such general religious teaching as was fitted to our years.

2. Since becoming a clergyman and conducting classes in the schools mentioned previously I have always been most cordially welcomed by the masters and children. I have never heard of a single case where a headmaster objected to the minister holding his class. On the contrary, I have heard headmasters, children and parents, complain of any minister who was remiss in his duty. In two of the schools I visited—viz., Boularoo and George Street, Redfern—the headmasters were Roman Catholics, and the headmistress at the Broken Hill Girls' School was also a Roman Catholic. Their attitude was just as cordial and friendly as that of others. Indeed, the headmaster at George Street was most friendly with all the ministers, and always invited two or three of us to give addresses at the Empire Day celebrations at his school. As regards the relationship with the children, they were always most enthusiastic, and I have never had any difficulty in keeping discipline. The masters as a rule welcome the ministers' visits as a help in this direction.

3. It is a splendid means, too, of bringing clergy into touch with one another. In many schools the ministers, generally excluding the Anglicans, work together by not taking in separate classes all their own children of all varying ages, but by combining, e.g., Presbyterian, Methodist, and Congregational children in one class, as grading the classes betrite according to ages, and each minister taking such a

combined class. Or in smaller schools in the country it is a practice to take the schools in turn, the various ministers going week about in rotation. I have worked both plans, and have always found the system conducive to comradeship among the clergy.

4. Indeed, so smoothly and as a matter of course does the system work that it is difficult to treat seriously the imaginary troubles that theoretically may arise. The matter is quite settled in N.S.W. It is never brought up at elections. All parties are agreed that it is the best solution of the problem of religious instruction in the schools possible under existing conditions. When the High School system was extended a couple of years ago, the system was simply extended to those schools by the Minister of Public Instruction without discussion and heartily welcomed by masters and scholars.

The proof of the working value of the N.S.W. system is demonstrated by its cordial acceptance by all specially interested and by the community at large. It may not be ideal, but as a working compromise, capable of meeting the needs and also the objections of the vast mass of those concerned, it has stood the test of time and has been adopted with similar acceptable results in several other States of the Commonwealth. I can, as one who has been trained under it and also taught under it, unhesitatingly recommend it as a sound working method of imparting that moral and religious basis essential to all real education.

As regards the general attitude of the ministers of my own Church in N.S.W., I do not know anyone there who has ever raised objections to the system. Most, if not all, of our ministers gladly teach in the schools, and the general opinion is that the work is a valuable adjunct to our Sunday school, the parents heartily approve of the system, and wherever I have happened to miss one of my classes I was always asked by parents and children why I was not there. The children look forward to the ministers' visits, and the parents expect it as part of their weekly duty in the parish. Our Elders' Association is so keenly alive to the value of the work that

they make it their special business to pay Mr. P. D. McCormick, a retired headmaster, to take the work in certain city schools where the minister is unable to visit owing to stress of other duties or ill-health.

Regarding the assertion made that teachers in N.S.W. cannot freely express their religious opinions, I was not aware of any such restriction. I know many teachers who are active church workers. All they are forbidden to do is in any way offend other people's religious convictions, which, considering their position in the community and control of the children, is an ordinary common-sense regulation to avoid possible trouble. But in any case, such a regulation is not an integral part of the system of religious instruction in State Schools as adopted in N.S.W.

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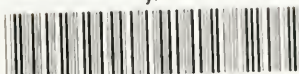
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